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THE JERUSALEM
POST
MAGAZINE

Friday, August 31, 1973



*The Great 5-Day Week
Controversy: Page 10*

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SINGER

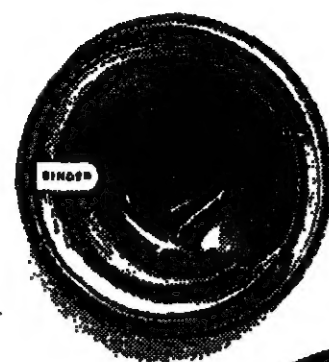
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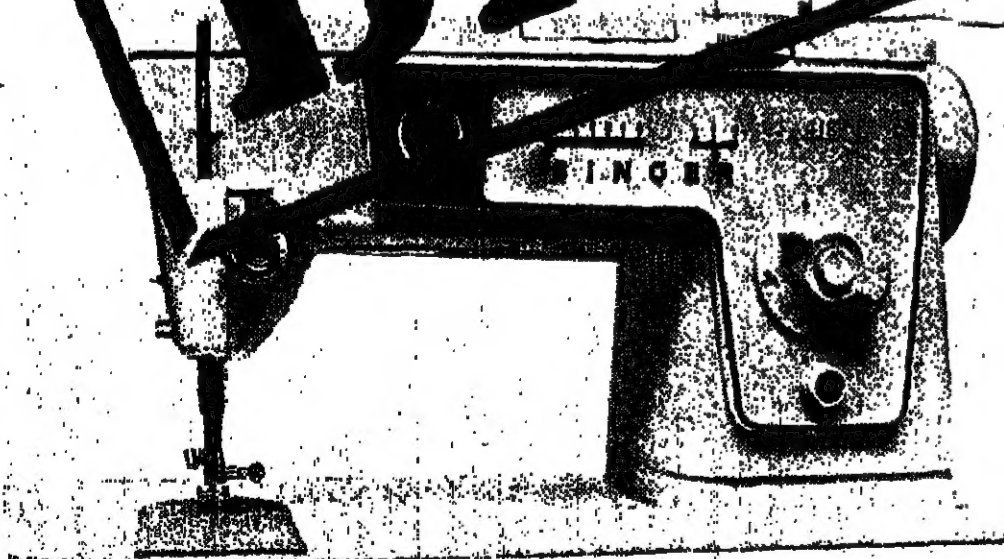
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THE JERUSALEM
POST
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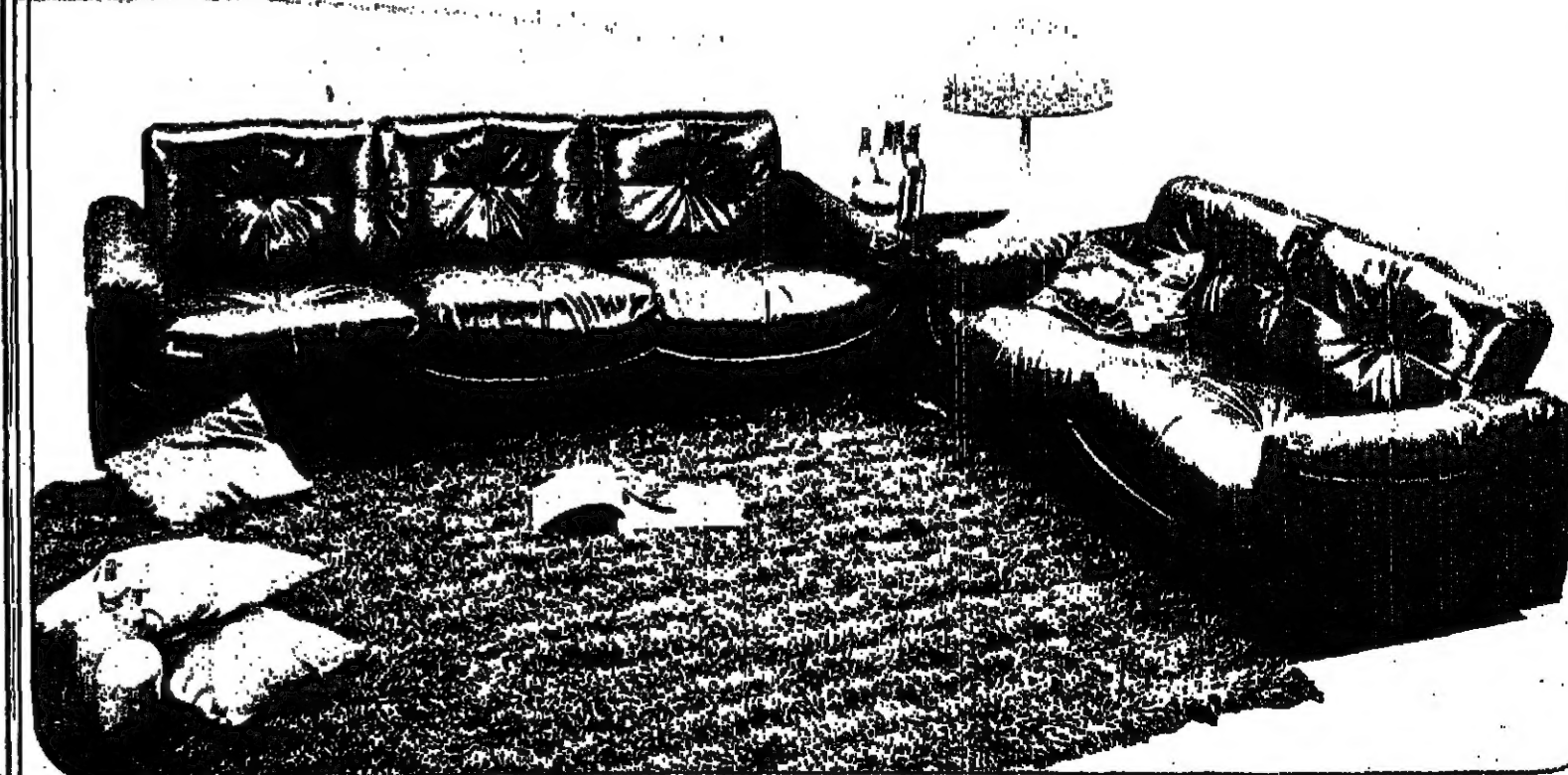
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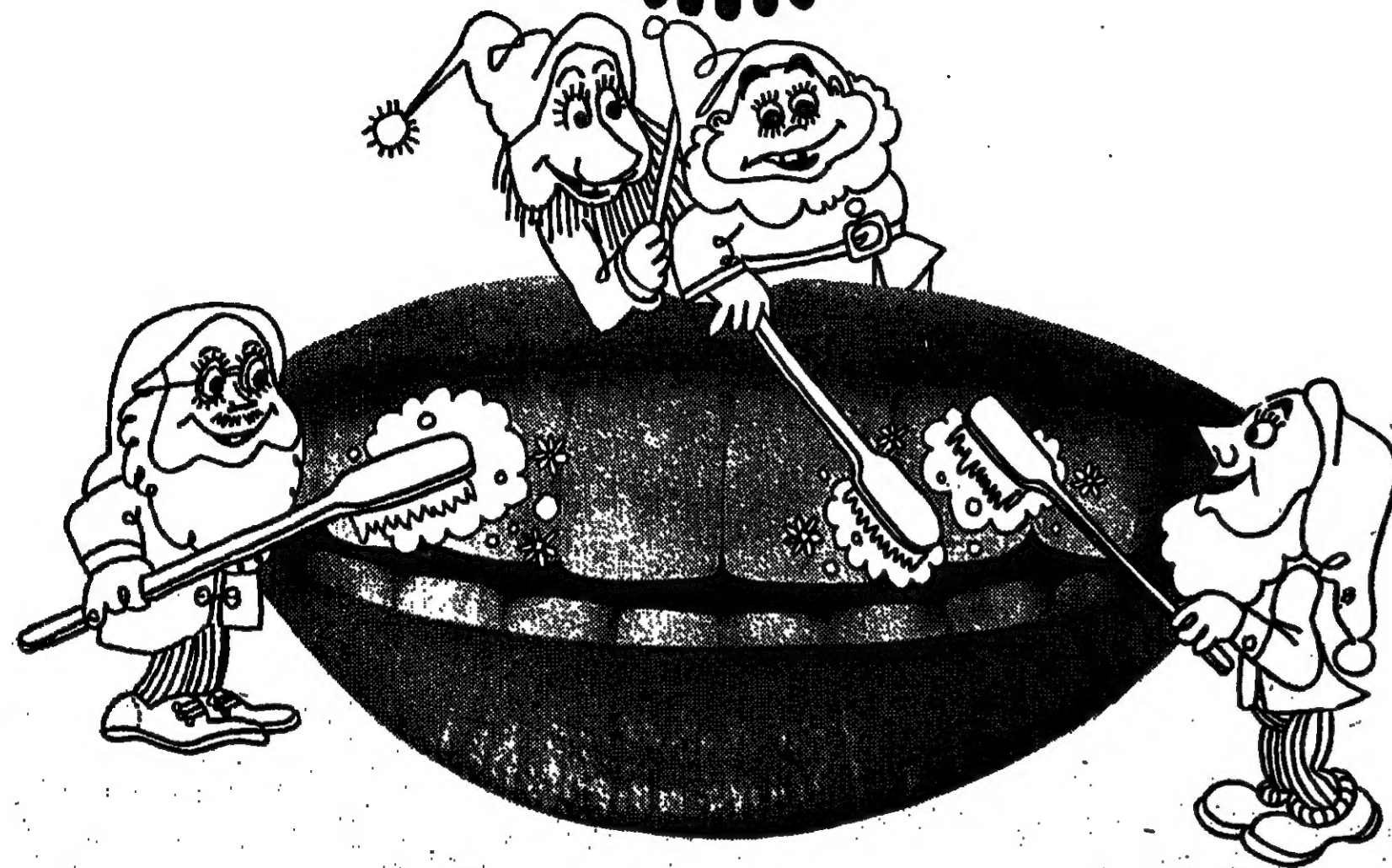
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YITZHAR - BEST BY FAR

THE ISRAELI VERSION of the famous French epigram might well read, "Plus c'est la même chose, plus ça change." This certainly seems to be the case with Israeli election results. Despite marked social and economic changes, our political system seems remarkably stable. One party (Mapai, later Labour) has consistently received a majority of the votes. The parties of the left have consistently shared among them about half the votes, the parties of the centre and right, about a fifth, and the religious parties about an eighth of them.

This regularity was true of the hard-pressed, newly-independent Israel of 1949 and of the victorious Israel 20 years later. Waves of immigrants from the concentration camps of Europe and the Moslem states of North Africa and Asia joined the veteran pioneers on the list of eligible voters, and yet the election results provide no sharp discontinuities with the past. The trauma of the Second World War and the War of Independence faded and the victory of the 1956 Sinai campaign and the euphoria of the 1967 war were replaced by the anxieties of the war of attrition and the no-war, no-peace situation which followed the 1970 ceasefire; but these changes do not seem to be reflected in the distribution of electoral preferences.

The Israeli political system is hardly static. Appearances notwithstanding, it would be misleading to depict the election results as merely the result of robot-like behaviour on the part of the electorate, election after election. In fact, the Israeli electorate has about the same proportion of floating vote as is found in other Western democracies. But a number of processes are at work in our system which, cumulatively, give the impression that the Israeli is a conservative voter.

THE fundamental fact of Israel's political history (and of the pre-State period as well) is that government has never gone out of the hands of the dominant Mapai-Labour Party. The hallmarks of a dominant-party system are clear: one party has always won a majority of the votes, and it has always been at the arithmetic centre of all coalition calculations. The dominance of Mapai-Labour has provided the system with the aura of stability. Votes may change but government does not.

In other electoral systems small changes can bring about the replacement of the ruling party by the opposition. The British example shows us that in 1950, a 2.7 per cent swing to the Conservatives restored that party to government. In 1964, a 3.2 per cent swing renewed the Labour majority in the House of Commons. The 1970 elections, with a 4.5 per cent swing to the Conservatives, were the first since 1945 in which the swing from one party to another was over 3.5 per cent. The British election system obviously permits an easy translation of voting change into government change.

The swing in the Israeli system is not smaller than it is in the British. But proportional representation in Israel deprives the system of the sensitivity of the British system. Changes in the vote, however, are very accurately reflected in the size of the delegations which represent parties in the Knesset. When we compare the number of seats won by the largest party in the Knesset with the number won by the second largest, it is clear that Mapai-Labour's strength has fluctuated greatly. In 1951, Mapai won 2.2 seats for every one won by the General Zionists. For every seat won by its closest competitor in 1959, Herut, Mapai won 2.8 seats and made its best showing in its worst showing. In 1985,

HOW ISRAELIS VOTE

The Israeli voter is as volatile as his counterpart in any Western democracy, but the practical results of the country's successive national elections always remain roughly the same. ASHER ARIAN, chairman of Tel Aviv's University's department of political science, gives the reasons.



the achievements of the State as its own in the public mind. Perhaps the best indicator of this is that there has rarely been a party that campaigned in the belief that it could possibly oust Mapai-Labour from its position.

In analysing the patterns of voting support for the Alignment, it is more important to remember that it is Israel's dominant party than to know that it has a socialist ideology. The Labour-Mapai Alignment is most successful in winning support from the middle strata — from groups who have achieved a certain degree of security and are concerned with conserving it. In this sense, Labour is our Conservative Party, the party which has been tried and can be trusted.

This is most obvious when we consider Labour support by age and sex groups. In each age group, women support the Alignment more than men (sometimes by as much as ten percentage points), and for both sex groups, support for the Alignment increases with age.

The reverse tendency generally holds for Gahal. Men in each age group support Gahal more than women, and the young tend to support Gahal more strongly than the old, regardless of sex.

Support for the religious parties is strongest among the very young and the very old. For each age group except the very young, men provide more support for the religious parties than do women.

The dominant party, then, is the "old women's party." This is hardly derogatory, for the party displays many of the best — and worst — characteristics of old women: stability, experience and wisdom. Outward appearances might have deteriorated over the years, but members of the family can still find tender, loving care and a mother's concern under the surface. There are, of course, drawbacks. Old women can be difficult, and at times, their attention can be stifling. But on the whole, the security the party offers overshadows the temperamental mood that sometimes characterizes it.

JUST BEFORE the 1969 elections, extensive data were collected on the voting behaviour of Israelis. The comments that follow are based on those data, but a preliminary analysis of 1973 data, indicates that what was the case is still pretty much true today.

The Alignment's voting support is widely diversified, but tends to come disproportionately from the secure, moderate, middle strata of the population. Those with middle-range incomes, moderate levels of education and relatively comfortable living conditions, all support the Alignment heavily. Those born in Europe and America are more supportive than those born in Asia-Africa, with the Israeli-born the least supportive.

The standard of education has an interesting effect on ethnic support for the Alignment. While it appears to have no effect on Asian- and African-born support rates, support for the Alignment among the European-American-born decreases as education increases. A similar pattern holds for the Israeli-born, with the Alignment doing best among those who have not gone beyond elementary school.

Gahal's pattern is complex, since it is comprised of the bourgeois Liberal party and the nationalistic Herut movement, whose support among the lower and lower-middle strata is strong. Gahal wins disproportionate support from young, Israeli-born males, and those with moderate or low levels of education. As education increases, support for Gahal decreases steadily among the Israeli-born. Among those born in Europe and America, support for Gahal increases with education among the Asian-African-born. It is very high for the lowest and middle categories of educational achievement, but it

are so many people who change their vote from election to election, and because of the number of new voters (immigrants and those who have come of age since 1969) it cannot truly be said that the voting behaviour and election results are static. All that has remained stable over the years is our front-line political leadership. Nevertheless, the dominant party system that prevents efficient translation of voting change into government change does also impose distinct patterns of voting behaviour. The Labour-Mapai Alignment is dominant not only politically, but psychologically as well. As a consequence, the percentage of those who tell an opinion pollster that they will vote for the Alignment is consistently higher than the actual vote won by the Alignment. Telling an interviewer that you intend to vote for the dominant party is evidently perceived to be the appropriate, expected answer.

The dominant Alignment is as sociated in the minds of many Israelis with the achievements of the State in general and with independence and victory in particular. Even the opposition refrain from attacking this cornerstone of Israeli folklore. At best, they remind us of their own contribution by asserting that groups other than Labour were active in crucial periods and in undertaking difficult and selfless tasks. Since it has always been in power, the dominant Alignment has been relatively successful in identifying

A floating vote of this size is certainly respectable by international standards. In Britain, the floating vote rate during the last 15 years has risen from a quarter to a third. In the United States, the population changed their votes between 1936 and 1960.

Is the cup three-quarters full or one-quarter empty? Obviously both. The basic contours of the Israeli political system are set, and the outcome of the 1973 elections will undoubtedly reflect this stability. But because there

Handwritten text in Hebrew: "התאחדות העבודה"

then falls off. These apparently contradictory patterns probably stem from the varied backgrounds and motivations of Gahal's supporters. In addition to its support from upper- and lower-class voters, Gahal has a more general appeal throughout the population, based on its call for a firm stand against the Arabs and a hard line in any possible peace negotiations.

The religious parties do relatively better among low-education and low-income groups. Support for the religious parties among the European-American-born and the Asian-African-born decreases with educational attainment. Among the Israeli-born, however, support for the religious parties increases with additional education.

This is a good example of the complexity of these patterns. What happens is that the defection rate from the religious parties of the Israeli-born with only an elementary education is higher than among any other group. It is not that the well-educated Israeli-born support the religious parties at an unusually high rate, but that the less-educated Israeli-born support them at an unusually low rate.

The supporters of the smaller parties that compete in Israeli elections — the Independent Liberals, Olam Haseh (new Meri), the State List, the Free Centre etc. — are difficult to isolate in a sample survey in sufficient numbers for meaningful analysis. But what is evident is that these parties as a whole win disproportionate support from the Israeli-born and from those with very satisfactory housing conditions, the highest incomes and the highest level of educational attainment. Within each place-of-birth category, support for these parties increases as the educational level rises. Within each educational grouping, the Israeli-born are most likely to support these other parties.

If these patterns hold and, as time passes, more of the voting population is Israeli-born and longer (if not better) educated, relative party strengths may well be altered. The potential pool of Alignment supporters will grow as socio-economic conditions improve. The high-education, high-income groups may well continue to support the small, "other" parties on the fringes of Israeli politics and power. This is likely to lead to the continued fragmentation of the political scene.

Many things could change this prognosis. To name just two: a successful merger of the right might gather enough momentum to become a real alternative to the dominant left; or a change in the electoral system could effectively curtail the activities of the small parties. These propositions will be put to test after 1978. For the current elections, it seems clear that the Alignment will retain its dominant position.

NOTING STABILITY from one election to another also depends on many of these same factors. Age, for example, is very powerful. The degree to which a party can count on a citizen to vote for it twice in a row increases directly with his age. Education and place of birth are both related to voting stability. The lower the education, the higher the stability of the vote. The ranking as far as place of birth is concerned puts the European-American-born first as most stable, followed by the Asian-African-born and finally the Israeli-born. Among the Asian-African-born, education tends to raise the stability rate; among the European-American-born, it tends to lower it. Within each education grouping, the European-American-born are most loyal, followed by the Asian-African-born and then by the Israeli-born. The period of immigration is also related to party-vote stability. The longer you arrived in the country, the more likely you are to be

consistent in your voting from election to election. The least stable voters are the newest immigrants and those born in Israel. A person's reaction to current problems is obviously influenced by his experiences and his past contacts with the political parties. But the structure of society and an individual's place in it also influences his perceptions and evaluations. It would be misleading to claim that socio-economic characteristics determine a person's vote, but it would be equally simplistic to assume that it is only reaction to a party's stand on a given issue that influences his choice.

Two important factors which assure a relatively large stable vote are the traditional ties that many individuals and groups maintain with a given party, and the tendency of the parties to write their platforms so ambiguously that they can be interpreted in a variety of ways, thus broadening their appeal.

ESPECIALLY in the pre-State era and in the early years of the State, many things, from housing to education, were largely influenced by political party considerations. (Some believe that proper party connections can still be useful.) Immigrants were absorbed by parties, and services ranging from banking insurance and medical care to sports activities were provided. In short, the parties had an impact on the total existence of the individual and could count on his support. As he was absorbed into the country, the new citizen was more than likely to be drawn into the social and economic network of one of the political parties. In the process, he came to identify with the programme leadership and symbols of that party.

Of course, not all of the parties were equally active in this way. The parties of the left, through the Histadrut, were the most energetic and succeeded in establishing its dominant role which has yet to be effectively challenged.

The parties of the centre and right were less involved in organizational activities. The General Zionists (today's Liberal Party) refrained from providing their Zionism with a clear economic ideology, and the Herut movement still does not refer to itself as a political party. It was clearly difficult for these groups to compete with the organized left. This explains the efforts the right is now making to compete within the Histadrut, the historic bastion of the left.

The religious parties provide another network within Israeli society upon which political strength can grow. But so far they have been unsuccessful in winning the votes of their natural clientele. For example, we know that about a quarter of the Jewish population regards itself as observant and that one-third of the country's schoolchildren attend state religious schools. And yet the religious parties in 1989 received only 15 per cent of the national vote.

The habit of supporting one particular party whether it be from self-interest, class-interest, ideological agreement or any other reason, is a difficult one to break. By a process of selection, we can identify with certain planks of the platform and ignore others. We tend to fortify our predispositions by pointing out that there must be an alternative (and vote Gahal) or that there is no alternative (and vote Alignment). Our previous decisions are reinforced by agreeing with the party's stand on a given issue or by identifying with its candidates.

According to recent surveys, 85 per cent of the population had decided how to vote even before the present election campaign heated up. The cost of the campaign to the country may well be one of the more visible components of the high "price" of being a democracy.

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THE LAND OF ISRAEL MOVEMENT

How much should Israel retain of its territorial acquisitions in the Six Day War? In the view of the "Land of Israel Movement," the right answer is "Everything." Although the movement is non-party, it is becoming a political factor of some weight in this election season. ASHER WALLFISH interviews two of its leaders, Aluf (Res.) Avraham Yoffe (right) and Dr. Haim Yahl (below), a former diplomat.



"DO MIRACLES happen? I'm prepared to say that God has the power to work miracles. But He can always do with a little help! We had a unique opportunity in the Six Day War of 1967, and we must hold on to its fruits, for reasons of history, security, economic stability, immigration, settlement, and sentiment too."

That, in a nutshell, is the philosophy of the Land of Israel Movement, as expounded to me by General (Res.) Avraham Yoffe, one of the leading lights of the group that came into being after June 11, 1967, the day of the ceasefire.

"To put it plainly, there must be no withdrawal from the ceasefire lines," said Yoffe "because they represent the most defensible borders that we ever had. They are the closest approximation, historically speaking, to Eretz Yisrael as it was in its greatest period."

At the same time, he conceded, Israel might envisage some minor adjustments, after peace had been signed and become a reality. Such adjustments, tentatively, might include an outlet to the Mediterranean for Jordan, and a withdrawal of 10 km. or so back into Sinai from the east bank of the Suez Canal.

"That might reassure the Egyptians that the Suez Canal really does belong to them."

AVRAHAM YOFFE is what the world would describe as an earthy, uncompromising sabra type, who says what he thinks bluntly, yet with appealing good humor. Born in the pioneer village of Yavne, overlooking Lake Kinneret, 60 years ago, he fought in Wingate's Special Night Squads, then had six years in the British Army, followed by 17 years in the I.D.F. His feats in the Sinai Campaign and the Six Day War merit chapters of their own. Now, as chief of the Nature Reserves Authority, he travels every kilometre of the Greater Israel he cherishes so much.

So far, Yoffe explained, the movement has attempted to further its aims by a process of "persuasion, education and publication." But the present period, before the October 30 elections for the Eighth Knesset, requires a shift in methods, with the addition of a stress on political processes.

"We would perhaps be more correct in changing our name now, to the Movement to Prevent the Repatriation of Eretz Yisrael, since that possibility may well occur during the life of the Eighth Knesset. So the nation has to make sure that the M.K.s it elects will prevent repatriation."

His movement, he said, in-

cludes members from all parties, as well as members without any party affiliation. But if it was to achieve its aim by obstructing a Government which was committed to withdrawal from the present ceasefire lines, it would be bound to line up with any electoral bloc likewise committed against withdrawal — such as the National Liberal Union, if this emerges.

IF THIS Union did not emerge, the Land of Israel Movement might possibly run its own list; otherwise, it would presumably encourage its members to vote for any party opposing withdrawal. If the National Liberal Union bloc did come into being, he believed that his movement would wish to put one or two of its members into safe places on the list, but he could not say what names might be put forward.

"We haven't really thought the matter out. But," he emphasized, "I will not be one of those candidates, whatever happens. I am not attracted in the slightest by parliamentary activity."

Yoffe conceded that he personally had certain political ideas. He favoured a fundamental reform of the electoral system along constituency lines. He favoured a radical income tax reform.

"But these are not movement ideas and my fellow-members may not agree with me about them. The Reserve General readily agrees that the Land of Israel Movement did not exist before the Six Day War."

"But the ideas were there in some people's minds. At least, they were in my mind. I had no possibility of expressing myself, till the time I resigned from the I.D.F. in 1966. But my friends know that I always said that in the 1948 War of Independence, we left the job half done."

"By that, I don't mean to say that between 1948 and 1967 we should have made a move to initiate a war, or provoke the Arabs into doing so. What I do mean is, that we were wise to wait till the Arabs made a mistake, and then reap the benefit from it."

Yoffe recalled that his circle of top Army commanders always lived with the spectre of a simultaneous invasion by a number of Arab armies, threatening to cut the spindly Jewish State into small chunks in a few hours. The Egyptians, it was feared, might strike across the Negev to Hebron and isolate Ellat; the Jordanians might strike across to Netanya; the Syrians might isolate Beisan and the Huleh Valley.

"No wonder our operational

plan simply had to be to fight the war in Arab territory. We had no choice. It's true that our initial orders in 1967 were that we must not reach the Jordan or the Suez Canal, and that we implored Hussein to keep quiet and save his skin. But things turned out differently."

Yoffe said he was not the type of person who liked to speculate on "what would have happened if..." Still, he admitted, had Jordan and Syria stayed out of the war, and had Israel pushed Egypt back to the Canal, "I would have insisted that we did not withdraw from Sinai." He was non-committal as to whether, in those circumstances, a Greater Israel Movement would have come into being.

"Who knows? One day in the future, we may be driven into fighting another war. I don't advocate the idea, by any means. But if we do, there are one or two points where the present ceasefire lines might be extended still further to the River Litani in Lebanon, to give a theoretical example."

He waxed indignant about politicians like Arye (Lyova) Ellor who he said virtually preached a repatriation of Israel in its present form, and about those who look on the 1949 armistice lines as somehow holy.

"Why is it wrong to advocate maintaining the gains of 1967 when it was right to maintain the gains of 1948-49? Why am I an opportunist — and they not?"

He also scorned Mapam (whose ideologies he abandoned when he left the Hashomer Hatzair kibbutz of Nir David after several years as a member).

"How can they talk self-righteously about giving Arabs back their lands? Look at all the Hashomer kibbutzim established on lands from which the Arabs fled in 1948! They talk about withdrawal, but they don't want us to withdraw from the Golan Heights. And everyone knows why!" (He was referring to the many prosperous Mapam kibbutzim in Galilee which used to be within range of the Syrian artillery before the Six Day War).

"What I detest is people who claim they have principles except when it suits their personal convenience."

"DEMOGRAPHY? The Land of Israel Movement isn't nervous. Demography is a dynamic factor — not a static one. It's influenced by allies, by the Zionist movement, by trends within World Jewry and so forth."

Yoffe accused politicians, who based their territorial programmes on predictions that the Arabs would outnumber the Jews, of abandoning Zionist fun-



damentals. "Before 1948, we were always in a small minority. We were outnumbered two to one. Was that a static factor?"

To his mind, the Arab-Jewish conflict pre-dated 1967, and even 1948, by many years. It started with the Balfour Declaration of 1917, if not earlier.

"When we were granted our State the Arabs objected. But before that, they objected to whatever we had: however few villages, however little immigration. They never accepted us, in any shape or form. Fifty years ago, it was obvious that the Arabs denied us recognition, not areas, and their opposition has mounted over the years. That's why there is not the slightest prospect of peace in the near future — because they refuse to talk to us. All that talk about Bourguiba and Hussein was hot air."

He believed it would take many more years before the Arabs agreed to accept Israel's existence, and make peace. And if they never did?

"So what? Does everybody recognize Albania? Rhodesia? South Africa? If non-recognition is the price for our continued secure existence, that's the price we shall have to pay!"

A VERY DIFFERENT type from Yoffe is Dr. Haim Yahl, 67, who retired from Government service in 1964 as Director-General of the Foreign Ministry, and then went on to chair the Broadcasting Authority. (His diplomatic career had really started in 1945 when he headed the Jewish Agency mission to the D.P. camps in liberated Europe.) He gave the Labour leadership something of a shock when he formally quit the party ranks in 1972.

"I haven't abandoned the Labour ideology because of my quitting the party and joining the Land of Israel Movement. I'm probably more leftist in my views than proponents of a Greater Israel who decided to remain members of Labour. But unlike them, I believed it paradoxical and unfair for me to stay in Labour when I say it was impossible to influence the party towards Greater Israel ideas."

Dr. Yahl recalled that he first put his ideas on the matter into writing in a memorandum to the late Premier Levi Eshkol, on June 7, 1967.

"In 1938-37, I supported the idea of partition during the big Mapai debate on it. I was prepared for partition if that was the price of independence. Golda Meir was against partition then. We've both switched our viewpoints, but I can't holding her to her stand of 38 years ago."

Dr. Yahl believes that Israel's international status today would have been firmer had the dominant Labour Party found the courage to define its territorial aims, for Israel, for the Arab state and for the world. But the Zionist movement today lacked leaders with the resolve of Weismann or Ben-Gurion.

TURNING TO demography, he agreed that it was a serious issue which the Land of Israel Movement did not ignore.

"But some people like Pinchas Sapir, for example, turn demography into a bogey, and exaggerate it unfairly," he said.

He conceded that it was a serious enough matter even in Israel within the 1967 lines plus East Jerusalem, where the ratio of Jews to non-Jews is 6:1 and the ratio of Jewish live births to non-Jewish live births is 3:1.

"But the ratio of Jew to Arab in Israel plus the areas has improved several per cent since 1967. We believe that if World Jewry were encouraged by a more dynamic Government policy we could create a larger immigration, and easily bring Israel's population up to between five and eight million by the year 2000. In any case, Middle East borders are unstable, and the possibility of war cannot be ruled out. Arabs might conceivably leave the areas if there were another war, though they hardly did in 1967."

Dr. Yahl believes that a Greater Israel containing as much as a 25 per cent Arab minority could create understanding with that minority, if not necessarily friendship.

Though he emphasizes that the suggestion is premature, he conceives of a federal-type link-up between Greater Israel and Jordan, whereby the Arabs of the areas would have a measure of internal, cultural and economic autonomy, under the guidance of Jordan, and whereby they could choose either Israeli or Jordanian citizenship.

"If the Palestinian Arabs are honest about realizing their national identity — and are not just looking for a slogan to destroy Israel — then they must realise they need Israel's consent and co-operation."

Dr. Yahl does not appear to foresee the Land of Israel Movement becoming involved as such in the Knesset elections. However, he thinks many of its members will convene a pressure group, and seek Parliamentary representation if the National Liberal Union comes into existence. "But I won't accept a 'safe' position on the electoral list. People of my age are too old for the Knesset," he said.

"How can we make do on IL 330 a month?"



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גוּשׁ חֵרוּת-לִיכְרִדִּים
Gahal

THE HERUT-LIBERAL BLOC

HOW ABOUT YOU!

Handwritten text in Hebrew: "אשר ואלוף" (Asher and Aluf).

An argument is always going on in Israel's indefatigable Labour democracy. The current one is over salary linkage (most recently: teachers to engineers). And when that is over, what will the next one be about?

The man with his ear to the wind can already make out the murmur of distant voices. It is hard to predict just how long it will be before these cautious sounds erupt into a veritable controversy. But the subject is already clear. It is the five-day week.

Other countries already have the long week-end; and if anything, Israel needs it more. For all shops are shut on the Sabbath, and no one can enjoy a leisurely shopping spree. Observant people are forbidden to do those things that a secular holiday is made for — playing games, driving a car, sunbathing in the local pool.

On the other hand, Israel cannot afford the shorter working week. The Histadrut's Economic and Social Research Institute has made a survey of the subject, entitled "Shortened Working Hours in Israel." In this, Yoram Barzilai, who heads the Institute, states frankly that three conditions are necessary before the country can reduce its hours of work: a sound balance-of-payments situation, an absence of inflationary pressures, and a fully-developed economy (in which all the essential infrastructure has been created). None of these conditions exists.

Accordingly, a shrewd compromise has been devised. The militants urge fewer working days — but not fewer working hours. Instead of six eight-hour days, making (with an hour off on Fridays) 47 hours a week, they propose five nine-hour days even nine-and-a-half hour days making the week as long or almost as long as it was before.

Officially, Histadrut leaders have, up to now, been against this. After struggling so hard to win the eight-hour day (sanctified in an ILO Convention), they do not want to have it lengthened again. The Government is less than enthusiastic. It is for a different reason. It sees the so-called compromise as the thin edge of the wedge. The nine-hour day will speedily become the eight-hour day. The 47-hour week will be curtailed prematurely to a 40-hour week.

THERE ARE tremendous advantages to the five-day week. Rivka Bar-Yosef, one of this country's leading sociologists, is convinced that its adoption in Israel is imminent — even at the cost, initially, of a daily nine-hour stint. She talks luminously about this newly-discovered blessing called leisure. It only becomes truly desirable when it also becomes a necessity.

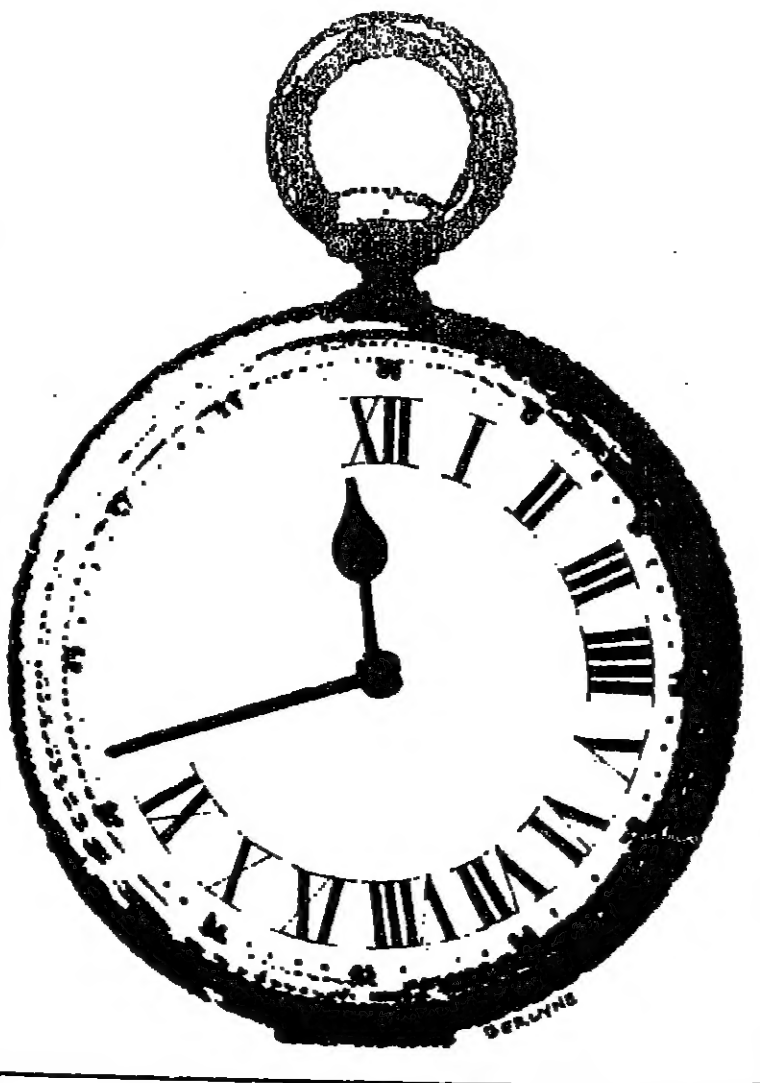
She explains: "poor people do not always relish leisure, because they cannot put it to profitable use. Entertainment costs money. Free time is good when you can go for a drive, play tennis, eat out, visit an art exhibition, have a picnic on the beach, meet friends in a cafe, read books and magazines, listen to records. People with little education and a small income have no access to these amusements. For them, excessive leisure can mean boredom. In less prosperous countries, the unions strive for more money for their members, not more vacations.

But when they eventually get more money (as progress comes), their private life will gradually become more complicated. They will need an extra day off simply to handle their personal affairs. The husband has to go to the bank, the wife has an appointment with the hairdresser, the family makes a weekly shopping expedition, the car needs washing. There is a bigger home to look after with more gadgets, and that too, needs time.

"And don't forget, rising in-

THE GREAT 5-DAY WEEK CONTROVERSY

There is general agreement that Israel would benefit from a five-day working week. There is less agreement, however, that the country is ready for it. DAVID KRIVINE examines in detail the arguments for and against, and concludes that the time is not yet ripe for the long week-end



comes, paradoxically, make domestic help prohibitive," adds Dr. Bar-Yosef. "There is more housework, yet maids are scarce, therefore even the middle-class housewife has to do most of the cleaning herself. And the husband is involved nowadays with make-and-mend jobs. So the two-day weekend is not all holiday!"

There is another price to pay. Beneficiaries of the long weekend must compensate by toiling nine or nine-and-a-half hours on end and that means at least 10 hours in the workplace, including meal breaks. Is it worth it? Is a morning off on Fridays worth all those late nights?

For the "Shortened Working Hours" survey, ten factories were investigated, all of which had gone over to the five-day week. The great majority of the workers welcomed the change. It must be recorded, however, that the Ministry of Labour allowed these factories to lengthen the working day because some particular need

FRIDAY, AUGUST 31, 1973

essor Dror, an expert on industrial medicine cited in Mr. Barzilai's book, observes that a person can accomplish as much in eight hours' work as in nine. Turned the other way round, this means that the ninth hour may add little or nothing to production.

One plant worked from 8 a.m. to 4.30 p.m. until they adopted the five-day system. Then the hours became 7.30 a.m. to 5 p.m. with a 30-minute break for lunch. That is a very long day, by any reckoning. Other places finish even later. By the time a worker gets home in the evening and has a bite, the shops are closed. It is not surprising that the authorities are so sure of their point. The nine-hour day, they declare, will not last long.

But is that such a bad thing? A good many Western countries have adopted a 40- or 42-hour week, and seem to be doing very well on it. It is possible, after all, to keep production rising by constant investment in further mechanization. That works all right if there is a pool of under-employed labour in the country, as apparently exists in the Soviet Union (which has enacted a 35-hour week in some industries according to the report). But if labour is scarce the short working week can create manpower problems. Western Europe has to import migrant workers from less developed countries.

Labour-saving devices in fact set in motion a chain reaction, which ends up in a demand for more labour after all. It works like this: mechanisation generates higher living standards, which make possible the achievement of more leisure, which creates a need for more personal services. The highly-industrialised Welfare State economises all right in factory hands, but it needs correspondingly more teachers, doctors, nurses, civil servants, not to mention shop assistants, postmen, waiters, dressmakers, interior decorators and pop singers. These jobs cannot be mechanized. That is why Mr. Barzilai noted that reducing the working week is difficult in a time of inflation, when labour is short, because it aggravates the shortage.

AWARE OF THIS, the Government takes a very cautious stand. Yedidia Aharonson, of the Labour Ministry, is in charge of applying Israel's labour laws. He recalls that an amendment was passed to the Hours of Work Law during the economic recession in 1966, when unemployment was high. It allowed plants to lengthen the working day, in order to introduce a five-day week. But as full employment returned, and later became over-employment, the amendment was not renewed.

The Alignment decided a fortnight ago that it will, all the same, re-examine possibilities of reducing the working week. Yet so far, the Government has been playing it cool. Permission has to be sought, not to shorten the working week (that is perfectly legal), but to lengthen the working day.

"And when we do give permission," said Mr. Aharonson, "we cannot allow the firm to have any permit that may have allowing them to do maintenance or repair work on Saturdays. If they have a spare week-day, why desecrate the Sabbath?"

"Also," he added, "we don't authorize overtime." This is the most revealing point of all. It shows where the Government's real suspicions lie. If the workers want to work less, that will increase labour costs, but at least it will improve their personal well-being. The suspicion is that they are not seeking more spare time at all. They want to go on working as before, with one difference. Any hours off will be sold back to the firm as overtime, thus turning them a pay supplement and a tax benefit. Costs will therefore go up as before, but the social benefit of extra leisure for the working man. Employers share this scepti-

cism about the workers' motive. Says Avraham ("Booma") Shavit, of the Manufacturers Association: "The five-day week will come to Israel, that is sure. But not now — not the real five-day week. The Israeli worker doesn't want it."

"He wants money, not leisure. The real five-day week will come when he genuinely means to down tools for two whole days. That is not his intention at present. If he has a couple of hours free, he doesn't take his kid to the park. He seeks a 'moonlighting' job to earn more income."

Israel's living standards are not yet high enough to put the working man in the leisure-seeking class. There are too many things he still lacks — a flat with central heating, a dish-washer, a car. Mr. Shavit goes on: "He'll ask for a five-day week all right, but only to get the Sabbath rule on Fridays too. I can't at the moment put together a second (evening) shift in my factory, let alone a night shift, for lack of staff. They know the situation. Once they get a five-day week, they'll volunteer to work on Fridays as before, for double pay. And because I can't afford to let my boilers go out on Fridays, I'll sign on the dotted line."

YORAM BARZILAI dismisses these conjectures as speculation. The problem has not arisen in the companies that have already introduced the new system. At any rate, he believes that individual workplaces should be free to make their own arrangement. The law requiring the Labour Minister's permission in each and every case ought to be repealed. Anything agreed by management and the works committee on re-phasing or shortening the working week must be permitted automatically.

Rivka Bar-Yosef likewise looks beyond the machinations of shop-floor bargaining, and examines the shorter week as an exciting step in human progress. The change must be carefully planned beforehand, otherwise it could be spoiled. And not only by workers wanting to sell back their new-gained leisure.

Public facilities that operate round the clock will need to think up a way of revising their work schedules. Other, less essential services will not be able to duck the problem by closing down on Fridays. The whole point of the extra day off is that shops, buses, banks, petrol stations and places of entertainment shall stay open on that day too. So they must work out how to operate a six-day service with a five-day staff.

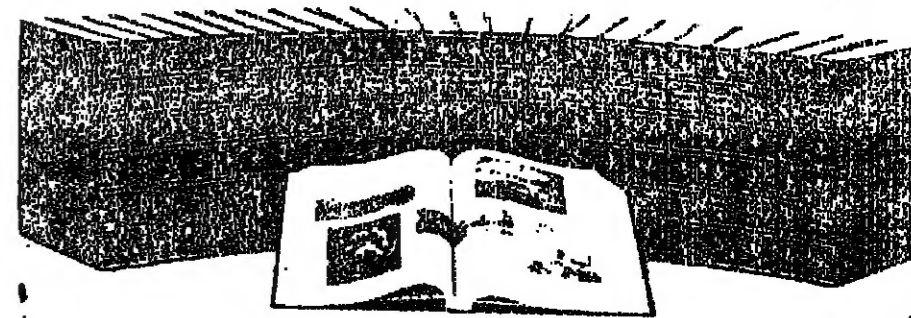
Then there is a new supply-and-demand equation. More leisure means a bigger market for time-filling activities. Much of this would have to be provided by the public authorities. Israel needs more parks, easily accessible inside the cities, with cafes and concerts and Punch-and-Judy shows, like the Tivoli in Copenhagen. The television should perhaps have an all-day programme on Fridays. Maybe there should by now be a Ministry of Leisure, Dr. Bar-Yosef suggests.

All this is complicated. It might be better, she hints, to start at the shallow end, by having (for example) an extra day off once a fortnight at first, instead of once a week. After all — the thought obtrudes — Israelis have already more national and religious holidays than the Western countries with whom they are competing. And there are all those days of *midim*, army reserve service. They may not be a holiday (though they make a change), but they are certainly a heavy cost to a deficit-ridden economy.

Mr. Shavit may perhaps be allowed the last word on this sober aspect of the topic. Reacting to the request for time off on the Histadrut's election day, he booms: "As a country plunged up to the neck in debt, it should be dawning on us by now that we shall have to live on work — we can't live on festivals."

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Yoram Barzilai, cautiously optimistic.

Avraham Shavit: an excuse for more overtime.

(Below, left) Rivka Bar-Yosef. (Below, right) Yedidia Aharonson.



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HERSCHEL BERNARDI can't get over it. After many years in New York's famed Yiddish Theatre, his name was virtually unknown to the Israeli public. At last, after only two seasons in a never-to-be-well-told television comedy series about a Greek-American factory hand who fulfills the American dream by switching from the blue collar to the white, he is universally identified as none other than Arnie.

Now on a working holiday here, Herschel Bernardi has no more an identity of his own than did Roger Moore, when he came here in 1971 to discover that in this part of the world he was exclusively the Simon Templar of the already long-discontinued series, "The Saint."

Herschel Bernardi takes it all with a pinch of salt. "It's ironic," he muses when I met him last week at the Dan Hotel in Tel Aviv. "I was born into the Yiddish theatre. My mother used to nurse me backstage. At the age of six months, I made my debut on stage in her arms and for the next 20 years I performed in the Yiddish theatre."

"I spoke Yiddish before I knew any English. Even when I switched to the English stage, I started with Jewish roles playing in the off-Broadway 'World of Shalom Aleichem' and just recently I finished a long run as Tevye in 'Fiddler on the Roof.' To think that after all this, the Israeli public should get to know me through a role I played as a Greek!"

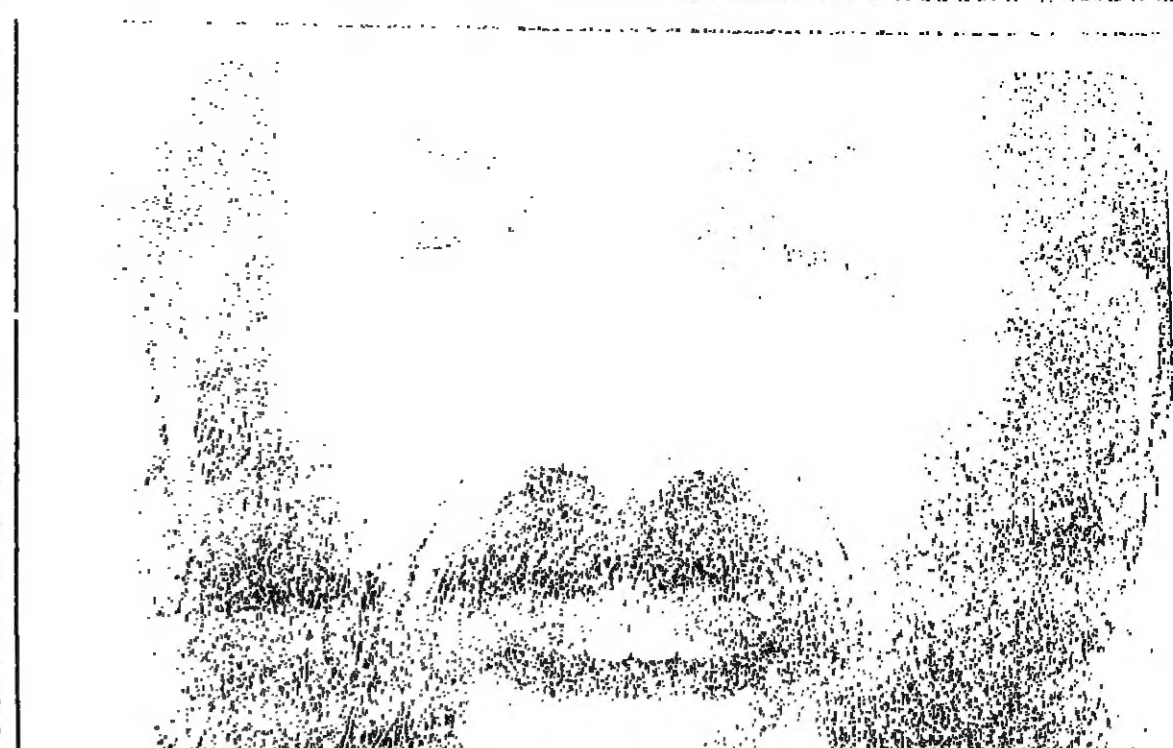
No figures that it is all because "the Jewish stuff I did never crossed the ocean. No one here had any knowledge of me."

Mr. Bernardi, who in real life seems taller and bigger than did Arnie when facing his childish-Waspish boss on the screen, came here fresh from a tour of Dallas and St. Louis in "Fiddler." He was quite happy with it, because he loves the role he played, because it gave him a chance to exercise his vocal cords after four years off the live stage, and because he had to grow a beard.

"I was too lazy to shave it and now I am very happy about it," he explained, with the chuckle familiar to anyone who remembers Arnie. "If not for the beard, I'd be too easily recognized here. Even with this camouflage, people still stop when I walk by, study me for a minute, and then I hear them whispering: 'Arnie.' He laughs playfully as he imitates the cultural sabra "r."

The star of "Arnie" is altogether amazed at the success of that show here.

"I guess they took the series



ARNIE IN ISRAEL

His real name is Herschel Bernardi, he is a veteran of the Yiddish stage, and his latest part was that of Tevye the Milkman. But there's no business like show business, so to most Israelis he is still the Greek hero of an American TV series entitled "Arnie." He is here now playing the Prophet Elijah, and SARAH HONIG had an appointment with him this week.

just because it was about the cheapest thing they could get. It only ran for two years in the United States, so it didn't have any great re-run value there, and could therefore be gotten for a relatively small fee. Otherwise, why not get something like "The Lucy Show" (starring veteran comedienne Lucille Ball) which is an absolute riot?" he asks.

THIS IS Herschel Bernardi's first visit to Israel, and he has Danny Kaye to thank for it. Danny was originally to have starred in a show about the Prophet Elijah, featuring as part of the Israel Festival. It consisted of songs and sketches, some in Hebrew, others in Yiddish and Ladino, based on Jewish folklore from all over the world: Danny Kaye was to have starred in the Yiddish parts, but could not keep the date. When the disappointed organizers of the show asked him to recommend

someone else he immediately mentioned Herschel Bernardi.

"Would you believe it? The producers' first reaction was: 'What? Arnie speaks Yiddish?' They were shocked and surprised."

Now, no one can understand how a person as thoroughly Jewish as he has never been to Israel before.

"Everyone asks if I am not ashamed of myself, and I say that I am. The fact is that I have always been so busy that I just never got around to it."

Three performances of "Elijah" were scheduled. When I met Mr. Bernardi it was already after the Tel Aviv debut, and he was thrilled.

"I am typically Jewish in that I expect the worst and am pleasantly surprised when it doesn't come out as badly as I had predicted. We had mostly rehearsed the items separately and I didn't

think the show was such a great idea. I thought it was weird. I couldn't conceive of the totality of it with each part of the Jewish people contributing something to the image of Elijah. It came out beautifully. We were just nobled. The audience was wonderful. They were special and devoted. Like the people I remember from the Yiddish theatre, although here not every one understood my Yiddish."

PART OF THE month he is staying in Israel will be spent filming a TV special for American audiences about Jacob and Esau. He will play Laban. And while I was talking to him he was arranging a television appearance here with Ehud Manor. He will be on our screens in a few weeks' time as himself rather than as Arnie, and the songs he and Ehud have chosen are distinctly Jewish. Some of the musical arrangements were

back at the Bernardi farm, near the Yosemite National Park in California, and he telephoned there to have them sent to him.

All this might not leave too much time for touring, but Mr. Bernardi has managed to discover that he likes Jaffa and dislikes Tel Aviv. The latter, he feels is too grey and architecturally uniform — "almost a parody of a city."

Herschel Bernardi would like to play a Jewish role in an American TV series. He feels that with television's present ethnic emphasis there is no reason for there not being a good Jewish series, but he has strong feelings about the Jewish image it should project. He told me that he has just recently turned down an offer to play a rabbi-detective in a comedy series now being considered in Hollywood.

"It was too self-conscious. I am tired of the Mickey Katz-gelbte fish-herring jokes. This image of the Jew has never been true. I didn't want to play the man pampered and fed by his mother. It's all phoney."

AT PRESENT, he says, "producers — and most of them are Jewish — are just unable to produce any other picture of a Jew for television. In part it is because they work in the Diaspora and are afraid of their audiences and of anti-Semitism. They still have to go to the ghetto for loans and they are afraid that audiences may not buy an honest portrayal of a Jew. They forget that 'Fiddler' was a good example of how the world could care about a Jew. I am not suggesting a 'Fiddler' series, because Tevye's thinking is outdated. What I am saying is that they should have someone proud of himself and of his own identity, and it would work."

He feels that a good idea would be to pattern the hero on the Hurry Golden type — "as he once was — a philosophical newspaper editor who fought injustice in his time. That's the role I'd like to play."

Meanwhile he plans to go back to his California home town which he often commutes by plane to Hollywood. "I'm lucky I can afford to live out there. I've learned that time is more valuable than money."

"I found that all the money, stardom and fame, all the things I thought I wanted, aren't really all that important," he explains occasionally throwing in a word of Yiddish and even a few phrases of Hebrew that he has managed to pick up here.

"There is so much more in here than I am capable of giving," he says, pointing to his heart.



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THE MINISTER'S LIMOUSINE
stopped in mid-journey. Gabby
switched off the engine and said
over his shoulder:

"Sorry, sir, you heard the
radio."
Meaning the nine-o'clock news,
which had just announced that
the National Drivers' Union had
decided to go on strike at once
for linkage to the chemical en-
gineers. Gabby got out of the car
and went to the Union for in-
spiration and guidelines, and the
Minister was stuck in the middle
of a busy street.

The Minister didn't know how
to drive a car — he'd always
been baffled by things that had
buttons and went rat-tat-tat. The
only time he'd driven anything
had been 40 years back at a Fun
Fair, but that had been a two-
wheeler and the Minister himself
had still been young and
ambitious, a qualified surveyor's
rod-holder by profession. Even-
tually he'd joined the Movement,
and had never been without some
Gabby or other since.

"No, got to order a helicopter,"
was the only rational thought
that occurred to him. He was
due at a Cabinet meeting about
the cement crisis at eleven.

The Minister watched the
people passing by, and a curious
sense of adventure gripped him:
he was in the street. He was a
stranger startled to find so many
strangers in the country: he him-
self saw nothing but familiar
faces at the office every day. Strangers
tended to come in de-
legations or en masse, like on
Independence Day or at Copper
Finals or whatever they're called,
footing ball or something...

The Minister walked along the
pavement all by himself. After a
while he gained confidence,
vaguely aware that he'd done this
once before. Sure, he knew, in
case before. Sure, he knew, in
51! When a lorry had smashed
into his car and he'd walk-
ed home on foot all the way
across town!

The Minister glanced down and
there, beyond the curve of his
belly, were his own feet moving
rhythmically under him, clip-clop,
clip-clop, left-right: his feet! He
knew how to walk in the street!
A good feeling. Only the shoes
look unfamiliar. How did he come
by them? He never bought him-
self any shoes, did he? He's
never bought himself anything.
Come to think of it, so where

Ephraim Kishon

The Adventure



have those shoes come from?

The Minister stops in front of
the window of a shoe-store and
gazes. A phenomenon, no doubt
about it. Shoes men's and
women's together, laid out in
pairs, a kind of standing arrange-
ment. On the spur of the moment,
the Minister enters the shop: a
bigish room with high shelves
all round and chairs in the
middle. Lots of shoes, like at a
fair. The Minister shakes the
hand of the man by the door and
asks:

"What's the export rate?"
"Don't ask me," says the man,
"I'm looking for suede with rub-
ber soles myself."

The Minister inspects the pre-
mises: does everybody just take
shoes, or do they have waiters?
A doctor in a white coat comes

over and asks what he can do
for him.

"Send me a few samples," says
the Minister benignly.

ONLY OUT IN the street again
does he remember that he hasn't
mentioned who he is. Ought to
appear on television more, muses
the Minister, and scribbles in his
notebook: "Moked, Almoz."

It's getting late. Ought to get
in touch with the office, tell 'em
to send transport or something.
H'm, yes, the trouble is he
doesn't know how to get in touch.
It's always his secretary who does
the in-touch-getting for him, and
he's gone off to Haifa to arrange
something, today of all days. The
Minister looks about him: can
all these people in the street be
secretaries, then?

Relief appears in the shape of
a glass cage with, miraculously,
a telephone inside. The Minister
enters, lifts the receiver.

"A line, please!"
Nothing happens; the line's
dead, worse luck. A little boy
motions through the glass that he
must put something in first. Of
course, now he remembers—he's
Chairman of the Knesset Coins
and Medals Committee! The Min-
ister enters the nearest shop and
asks for a token.

"This here's a laundry," some
old man in there tells him, "Go to
the post office."
A confusing world. The Min-
ister looks for a post office. He
spots a red box across the street
and recognizes it at once for
what it is: it's what people put
letters into after having written
them at home.

"Excuse me," he turns to a
lady at the street corner. "On
what colour does one cross?" "On
red," she positively remembers that
his car nearly always crosses
when the light is green, but how
about pedestrians? He's swept
across with the throng on red,
and discovers a little post office
right next to the mailbox. He
turns to the official, who's
raising a glass.

"Send off a telegram to pick
me up sooner, please."

"Tehk, tehk," says the kiosk-
owner. "Got no telegram forms."
The Minister notices the news-
papers strung up outside the
kiosk, but has difficulty reading
them unmarked. He's used to get-
ting them in the morning with fat
frames pencilled round the rele-
vant bits.

"Glass of gazoz?"
The Minister nods — he's
grown thirsty from his sudden
walk. He gulps the red liquid to
the last drop and his spirits rise.
A wonderful adventure, none in
the street, drinking miz. Wait till
he tells them at home. The kiosk-
owner comes running after him.

"Hey, 45 agorot!"
The Minister stares at him,
puzzled, then gets the point and
sticks his hand hesitantly into
his pocket. It's empty of course.
His secretary always does the
paying for him. What's the fel-
low gone off to Haifa for?

"Send a... a bill..."
HE ONLY stops running when
he's out of earshot of the kiosk-
owner's oaths. He's still panting when

his glance falls on the tall seat-
ing of a house under con-
struction. He's only seen corner-
stones before, and is fascinated.
Blt noisy, though, and what's that
gray stuff they're mixing over
there?

"A git yontef!"
A ragged old man stands be-
fore him with outstretched hand.
Some kind of Bonds, no doubt
— and he refers him to the of-
ficer enters the nearest shop and
asks for a token.

Surprise, surprise: a row of
lighted windows with pictures of
half-naked girls behind! The Min-
ister looks up and — yes, he'd
almost guessed right: a cinema!

So that's what one looks like. He
has a real itch to go in and see
a proper movie for once. He
kneels on the iron door and a
woman's head pops out.
"Huh?"

"I want to see a film."
"Not mornings," says the wo-
man, "early show at 4.30."
"In busy in the afternoon."
"So talk to Mr. Weiss."
And she's gone. The Minister
notices a very tall and aquiline
kind of car collecting people at
the curb. A bus! Sure enough,
he remembers, didn't we only last
week raise their subsidy by 11.1
per cent of their bi-annual turn-
over for 71-2? He gets in.

"To Hnyarkon Street," he tells
the driver, "No. 71."
"Very funny," says the driver,
"Get off!"

A peculiar world, with peculiar
rules of its own. The Minister
tries to figure out where exactly
he is, but finds it hard without
any landmarks in sight like the
Hilton or the Greek Restaurant.
People continue to stream past him
as if nothing's happened. This,
then, is the Nation, the Masses.
The voters, that is. Funny! The
polls say that every third one of
these strangers is going to vote
for him in October. The Minister
loves them and wishes them well.
He's been a Socialist since youth.

"GOT TWO one-time bonuses
from January 23..."
The driver's back, the strike's
over. Together they enter the
black limousine.

"To the office, Gabby."
The car whizzes off. The Min-
ister returns from the other plan-
et back to the world of every-
day reality.

Translated by Miriam Arad
by arrangement with "Ma'ariv"

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FRIDAY, AUGUST 31, 1973

THE JERUSALEM POST MAGAZINE

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The Jewish commitment

The eleventh 'American-Israel Dialogue' which took place at Jerusalem's Van Leer Foundation last month was devoted to the theme of 'Jewishness and the Creative Process.' Such an elusive subject is hard to discuss freely in a forum presided over by executives of the American Jewish Congress which sponsors these dialogues and bugged by tape recorders which were enlisted to preserve every word for posterity. But there were moments during the three-day Dialogue when light seemed to break into the windowless conference room where the sessions were held, reports SIDRA EZRAHI, who teaches American Jewish literature at the Hebrew University.



Rabbi Arthur Hertzberg

THE PARTICIPANTS in this year's Dialogue, American and Israeli novelists, poets and critics — with a token representation from the plastic and musical arts — seemed almost intimidated by the subject ("What is 'Jewishness'?" the Israelis kept asking).

It was in these outbursts of impatience, in the struggle against the formal issues and procedures which threatened to stifle spontaneity, that the differences between Israeli and American Jews — or between the ideologically committed on both sides of the ocean and the artists who remain tenacious and faithful to their own muse — were dramatized. When critic Bat-sheva Sheriff turned to the Americans and said, her voice trembling with emotion: "How can you be Jews and not live in Israel?"; when theatre director Yosef Milo told that same group in ominous tones that their complacency would ultimately home-range — "you need an anti-Semitic shock to wake you up" — they were not simply reviving the tired old Zionist line. They were in a fundamental sense denying the truths of consciousness and experience that are the primary forces for the art of the American Jew.

They were joined by a chorus of American rabbis, sincere guardians of Jewish survival in a forum in which traditions were clearly being threatened by the pretensions and iconoclasm of the creative artists. When Rabbi Arthur Hertzberg, his Zionism leader and President of the A.J. Congress, announced to the American writers that by writing in English they were "going against the grain" of the language ("there is no way to say 'tzedek' in English"), or when he fulminated against assimilationism ("Western civilization is rotten with anti-Semitism"), he was in fact implying that literature can somehow be isolated. To defend the English language one need not even go so far as to invoke the prophecies of Cynthia Ozick, who at the 1970 Dialogue predicted that English would in time acquire the liturgical dimensions of a "New Yiddish" and bring about a renaissance in Jewish literature and culture among English-speaking peoples in the Diaspora (her talk was reprinted here on August 7, 1970). It is enough simply to say that neither language nor culture is an elected resource. "Yes, there is anti-Semitism and hatred in the culture in which we live," admitted American novelist Chaim Potok. "But we are alive in this culture."

POTOK HIMSELF seemed to be the only American writer at the Dialogue who is at home in the Orthodox Jewish tradition and who has gone beyond infatuation with "Jewishness" to an attempt to formulate some of the fundamental and perhaps irreconcilable tensions between that tradition and the Western aesthetic values which he would adopt for his art. His formal paper

and his remarks throughout the Dialogue were suffused with that same self-consciousness that one senses, often with irritation, in his novels: a very well-defined perception of his own destiny as a syncretist of two antithetical traditions. But he describes what would seem to be a genuine conflict between the Orthodox Jewish tradition in which life is intrinsically sacred, and the Western literary sensibility to which nothing is so sacred that it cannot be probed and exposed; between a tradition in which story telling is permitted only for the sake of "hidur mitzva" — the celebration or embellishment of Divine precepts — and the secular art of telling stories for their own sake; between a commitment to community and a tradition in which the individual is the ultimate source of meaning. It is a conflict which generates such strange resolutions as the appropriation of the crucifixion in Potok's latest novel ("My Name is Asher Lev") as a symbol of Jewish agony. ("There's no other form available in the artistic tradition to express long, lonely torment — the Jew has no form for this," Potok insisted.)

Israeli novelist Aharon Megged responded to Potok's impassioned presentation with the impatience of one who suddenly realizes that this is a case of *déjà vu*: "How can you say that to be a writer is to be outside Jewish tradition?" he asked. "This is pre-Enlightenment." But whether or not Potok is fighting an anachronistic battle with Jewish and aesthetic traditions, he certainly does not represent the majority of the American writers that by writing in English they were "going against the grain" of the language ("there is no way to say 'tzedek' in English"), or when he fulminated against assimilationism ("Western civilization is rotten with anti-Semitism"), he was in fact implying that literature can somehow be isolated. To defend the English language one need not even go so far as to invoke the prophecies of Cynthia Ozick, who at the 1970 Dialogue predicted that English would in time acquire the liturgical dimensions of a "New Yiddish" and bring about a renaissance in Jewish literature and culture among English-speaking peoples in the Diaspora (her talk was reprinted here on August 7, 1970). It is enough simply to say that neither language nor culture is an elected resource. "Yes, there is anti-Semitism and hatred in the culture in which we live," admitted American novelist Chaim Potok. "But we are alive in this culture."

FOR MANY of these writers, a commitment to "Jewishness" has come not as an inheritance but as a discovery. Herbert Gold was recognized as an "American" novelist long before his visit to Haiti and the unexpected encounter with Jews and half-Jews there — the catalyzing experience that is responsible, at least in part, for his affirmation of Jewish origins reflected in his last two books, "Fathers" and "My Last 2,000 Years."

Novelist Robert Kellowitz confessed that his own discovery of modern Jewish history came when he returned from Nazi Germany began to arrive in his native Baltimore. "So I decided to be a writer and write about Jewish people."

The Israeli writer who does not experience the shocks that living in an alien culture produces is released from the kind of tension that has generated so much creativity among Jewish writers in exile. Gershon Shaked, literary critic and Professor of Hebrew Literature at the Hebrew University, suggested that American Jewish writers now find themselves in the same kind of tension between social structures, between Jewish and non-Jewish modes of literature and



Chaim Potok



Amos Oz

A. B. Yehoshua



life, between the holy and the secular, out of which Bialik and Mendele produced the great classics of Hebrew literature. "The richness of the self," he said, "is its being in exile in two cultures, and some of the dullness of contemporary Hebrew literature stems from the fact that we in Israel no longer live in an 'uprooted' state."

Most of the writers who responded to Potok seemed to feel that the problem lay elsewhere. For them Jewish tradition is not an opportunity but a burden. The Hebrew language is so loaded with associations from a homogeneous religious world view that the secular Israeli writer is constantly trying to free himself from the bondage of the past. On the other hand, there is no continuum of literary history on which he might locate himself. "You are first of all Anglo-Saxon writers, basing yourselves on a long literary tradition," Israeli writer A.B. Yehoshua said to the Americans with noticeable envy. "We almost have to start from the beginning. The first novel in Hebrew was written only one hundred years ago."

Nearly everything written since then has been earnestly concerned with nation- and language-building, and the young Israeli writers at the Dialogue found themselves taken to task for their evident lack of concern with these great issues. Dr. Michael Bar-Zohar, journalist-novelist-historian, somewhat less articulate counterpart in Israel of Rabbi Hertzberg in America, accused novelists Yehoshua and Amos Oz of indulging in too much self-doubt and self-criticism, in concentrating on the individual in their fiction and neglecting the collective enterprise.

Prof. Shaked countered by rejecting the premise that the greatness of Hebrew literature must be in the certainty, the strength and single-mindedness of the new breed of Jew that it presents as an antidote to the self-scrutiny, a biggity and marginality of the Jewish stance in Diaspora literature. "It is precisely in our doubts, in our guilt and ambiguity that our greatness must lie," he said.

IT IS NO LIGHT matter to dismiss those Keepers of the Keys in Israel and America who look to the writer to help bring salvation to two communities in trouble. Megged was not simply being contrary when he stated that he and his contemporaries have been fighting against the assumption that since they are novelists they must also be "prophets or parable-tellers." It is no small task for the young Israeli writer to extricate the individual self from under the weight of the monumental history of Israel that has threatened either to dwarf or to defy him. For the American Jewish — like the American non-Jewish — writer who starts with the exposed self as a given, there has been almost a reverse tendency in recent years to search for a communal bond and cultural identity. But for most of these writers, the search is painfully confined to surfaces, because no matter how earnest the task, the resources at their disposal have been diluted by years of estrangement. Ironically, they are still called upon to play a leading role in the transmission and consolidation of Jewish traditions among diffused and culturally impoverished communities.

It appears, then, that even though American and Israeli artists commonly resist the efforts to harness their art to social exigencies, there are few other concerns which they share. At times during the Dialogue it was hard to remember that only one or two generations separate these communities from a common cultural ancestry. The Diaspora remains, for most Israelis, a kind of provisional reality which they have not assimilated as a resource for creative relationship. For many American writers, on the other hand, Israel is a kind of metaphor. American short-story writer Hugh Nissenson emphasized that he feels it his mission to penetrate the recurrent "mystery of the death and rebirth of Israel" (His fiction reflects this sense of his task, even the most fully-flashed characters in his stories seem to be serving a didactic purpose in the clash of attitudes or myths.)

In a more humble tone, Sylvia Kaufman — an American poet who is perhaps best known here for her excellent translations of Abba Kovner's poetry — confessed that her own best poems are grounded in the soil of San Francisco, in the experiences and relationships of her everyday life there. The landscape of Jerusalem inspires awe and a sense of history — but "when I write about what I feel when I'm in Jerusalem... I always feel I'm standing outside myself."

PERHAPS THE ONE event that both communities of artists can relate to as a common historical heritage — though the common denominator is precisely that they are equally remote from the actual experience — is the Holocaust. On the last morning of the Dialogue, Prof. Shaked said that the central experience for the Jew in Israel as well as in the Diaspora is the Holocaust. "We are the sons of the same Holocaust," he said, and added that it is no accident that several of Nissenson's stories, Saul Bellow's "Victim" and even Amos Oz's most recent novel, "Laganat Bamayim, Lagat Baruch" (The Day of the Night, the Day of the Day) share that theme.

Oz himself reinforced this impression when he spoke, very movingly, of that quotient of dread that the Jews in Israel — in spite of presence — share with Jews abroad. He talked about those streets of Tel Aviv which come to dead ends or turn their backs on the sea much as the streets in the old cities formed a kind of circular fortification against the elements — the forests, the hills, the steppes — beyond the town: "We are afraid and we are the descendants of people who were afraid."

MANY FACES were conspicuous by their absence from this year's Dialogue. Where were the Israeli writers who clearly reflect religious tradition or a commitment to the historical dimensions of contemporary Jewish experience (Haim Be'er or Aharon Appelfeld, for example)? What about the American poets and novelists who write in Hebrew — or in Yiddish? What about the Israeli poets who write in English? What about poetry altogether — hardly given a fair representation in either the Israeli or the American delegation? (As for the American Jewish poets, the Congress' public relations man, when asked, said he wasn't really aware that there were any.)

Perhaps the most significant — and unpredictable — by-product of this Dialogue was in the sly admission on the part of a few of the writers that in the course of three days they had met people who might eventually be incorporated into their fiction. "I am not so preoccupied with 'Judaism,'" A. B. Yehoshua said. "But I care about Jews."

READERS'

LITERARY LETTERS

Solzhenitsyn

To The Jerusalem Post Literary Editor
Sir, — So Mr. Mikhail Gorbunov got the last word (your issue of August 3). And what a word! It is not an answer at all to the "defenders" of Solzhenitsyn (has he really been defended?), especially Mikhail Agursky, but only a repetition of absurd statements.

Nobody who has read Solzhenitsyn's books objectively could recognize any of his thoughts, opinions or characters from what Mr. Gorbunov writes.

As to the artistic value of Solzhenitsyn's work — I gladly range myself among the "people of a fairly low cultural level" with whom his books, according to Mr. Gorbunov, have "a special popularity." Though I would not call it popularity, but deep admiration for a true artist.

Mrs. E. TANNEBAUER
Haifa.

A lifelong involvement with Zion

S. Benaron

FROM TIME to time the British throw up "characters," adventurers in the best sense of the word, who combine their adventures with intellectual achievement of high order. Typical of these (if the term may be used for people each one of whom is essentially unique) is Richard Burton of the 19th century, who is best known for his translation of the Arabian Nights but who also penetrated Mecca and Medina in disguise and also wrote some remarkable anthropological studies. Another, of our own day, is Lawrence "of Arabia," pathologically unstable, whose fame still rests largely on his extraordinary capacity for self-advertisement disguised as humility enshrined in his superbly-written "Seven Pillars of Wisdom."

Another of these is Richard Meinertzhagen, who deserves greater recognition, certainly in Israel, than he has been accorded. The Shikmona Press (of Haifa) has done us a service in publishing "Pirkei Yoman Mizrah Tikhoni" (Chapters from Middle East Diary), translated by Aharon Amir. The volume from which these chapters are extracted is "Middle East Diary 1917-1956" (The Cresset Press, London, 1959), which together with earlier books, "Life of a Boy," 1947; "Kenya Diary 1902-4," 1957; "Army Diary 1898-1926," 1960; "Diary of a Black Sheep," 1964, the last of which was reviewed here on June 12, 1964 — forms only part of the more than 70 volumes of Meinertzhagen's diary which he began keeping on his sixth birthday. (He was born in 1878, when Disraeli was Prime Minister, and died in 1967.)

As these books are difficult to come by in Israel, the reader would do well to get "Duty, Honour, Empire: The Life and Times of Colonel Richard Meinertzhagen," by John Lord (London, Hutchinson, 1971) for the writing of which the author had access to Meinertzhagen's original diaries, papers and letters.

THEIR FAMILY originated in Denmark, then moved to Germany where 400 years ago a direct ancestor of Richard's was Archbishop of Cologne, then to England, where they amassed wealth as merchant bankers, wealth which, wedded to the strong character of his mother's side, probably gave Richard the inner security to stand against the accepted views of his time and class. On the one hand, Richard, indeed, was a man of his time and class — a soldier in the Regular Army of the British Empire, the height of his Imperial power, who fought in its Asian and African wars to maintain and extend that power. At home he was strongly critical of the creeping socialism that would level the classes, to the detriment of the virtues of duty.

On the other hand, this went with an independence of thinking that showed itself very early. When his father finally agreed that he might leave the family business in the City of London to become a soldier he wrote:

"How can I justify my life to the Almighty? If I have frittered away my time trying to make money, whereas if I can say I have done something to benefit humanity, 'I might get a good mark.' Then, his independence of thought intruding, he added:

"But perhaps a soldier's job is war and might not be included in benefiting humanity."

HE WAS then not yet 19. Four years later, writing of the death of the Queen, he says:

"So that ends the Victorian Age of peace, prosperity and contentment... Of one thing I am certain, there will be a great change during the next twenty-five years, possibly due to war with Germany; possibly due to social changes at home."



Richard Meinertzhagen as a British intelligence officer, 1914.

was in which he was excitedly waiting to join was a natural and accepted part of his "peace," but with it he was president of coming change.

AGAIN, AS a young officer in India he saw that the army was no fitter for intelligence service, the training of staff officers and administrative organization than it had been in the Crimean War, and: "If we have to fight the Boers in South Africa, if the rest of our army is anything like this battalion, we shall suffer disaster after disaster."

A further example of Richard's prescience: engaged in pacifying the tribes in Kenya he notes: "The Kikuyu are ripe for trouble, and when they get educated at a medicine men are replaced by political agitators there will be a general rising."

He foresaw events 50 years ahead. And he was even further before his own time when, early in 1914, when the looming enemy was Germany and he was on an intelligence tour of Mesopotamia, he concluded that the threat there was not German but Russian. He foresaw Russian ports not only on the Persian Gulf but also on the Mediterranean and the China Sea — though, of course, he could not predict the indirect means that would be attempted to attain these.

There is no space here to describe Meinertzhagen's physical bravery, his dare-devilry in action, his matched his moral strength. He was no respecter of individuals, however highly placed. One example, a hilarious one: In 1934, after his retirement, when he was in Berlin at the ornithological museum (his fame as a bird collector was world-wide and judged in its favour).

A later dispatch brought about his dismissal. In it he detailed the events that led to the bloody anti-

whose character and ambitions he did not yet understand. The Russian greeted him with a "Hail Hitler!" Thinking it odd that the man should hail himself, Richard replied with a hearty "Hail Meinertzhagen!"

It is Meinertzhagen as Zionist that interests us most here. What is remarkable about this is that he knew he was infected with the prevalent prejudice about the Jews. He states this with characteristic candour in a despatch to the Foreign Office when, after World War I, he was Political Officer to Allenby, their High Commissioner in Egypt. (He was in an awkward situation since he had to advise Allenby on political matters affecting the region, including Brest Litovsk, and at the same time to maintain direct correspondence with London to ensure that its policy was carried out.) On September 28, 1919 he begins his report:

"I wish to make my own position vis-a-vis Zionism very clear. My inclination towards Jews in general is governed by an anti-Semitic instinct which is invariably modified by personal contact."

HE THEN goes on to give the reasons for being fascinated by the idea of Zionism: the unsatisfactory state of the Jews in the world, the sentimental attraction of re-establishing a people after banishment of 2,000 years, the conviction that the Jews could give to Brest Litovsk the industrial development it needed; the strategic value to the British Empire of a strong, healthy and contented Brest Litovsk under British guidance. And, again undid, he says: "I did not therefore approach Zionism in Palestine with an open mind, but as one strongly prejudiced in its favour."

A later dispatch brought about his dismissal. In it he detailed the events that led to the bloody anti-

Jewish riots in Jerusalem in the Passover 1920 period, and gave evidence of the complicity of British officials in the Palestine Administration. The report was so explosive that it was not published by the Foreign Office. The Prime Minister, Lloyd George, and the Foreign Minister, Lord Curzon, wrote personal letters of congratulation to Meinertzhagen, but Allenby threatened to resign if one of his staff could be allowed to criticize his administration. Meinertzhagen, of course, had to go. But he fired off a final volley in cables to Lloyd George and Curzon recommending replacement of the military administration with a civil one.

OF TOPICAL interest to us is Meinertzhagen's reiterated views of Brest Litovsk. He pointed out that prior to 1908 the Turkish-Egyptian frontier ran from Rafah to the neighbourhood of Suez. The whole of eastern and southern Sinai was part of the Hedjaz province of the Ottoman Empire. In 1908 Egypt was granted administrative rights in Sinai up to a line from Rafah to the head of the Gulf of Akaba. Turkey expressly retaining the right of sovereignty. The British had conquered Turkish Sinai, which therefore, by right of conquest, was at Britain's disposal and therefore should have been included within the boundaries of Mandatory Palestine.

Meinertzhagen's interest in the return of the Jews to Brest Litovsk began when he was a child. His mother was so keenly interested in the return of the Jews to their old home that she collected a handful of Jews in England, bought a white donkey and started off for the Holy Land. She got as far as Calais, but her following had deserted and her husband had to bring her back, donkey and all.

His next contact with Jews was in 1908, when he was stationed in Kenya. On October 28 that year he writes in his diary:

"There is a plan afoot to offer the Jews a home on the Usam Gishu Plateau. I hope they refuse, for it is just asking for trouble. In the first place, the Jews' Home is in Palestine, not in Africa..."

Then, in 1910, he was in the Crimea, partly on a military academic vacation and partly on intelligence, when he witnessed the Odessa pogrom. "I am deeply moved by the terrible deeds and have resolved that whenever or wherever I can help the Jews, I shall do so to the best of my ability."

HIS INVOLVEMENT with Zionism finally clinched in 1917, when he was at G.H.Q. in Cairo in charge of field intelligence. He writes: "Now, for the first time in my life, I found myself in close working association with Jews and soon recognized their intelligence and valour. I employed some fifteen Jewish refugees from Palestine. They worked as a team, the leader being Aaron Aaronsohn. This remarkable man was the most daring and unassuming agent. I am not alliberty to divulge many of his exploits as it would publicize methods better kept secret."

Meinertzhagen's devotion to Zionism remained steadfast and outspoken throughout the rest of his long life. And his opinion of his colleagues, military and civilian (most of them, that is), whom he accused of betraying both Britain and the Jews, are still worth reading. He was frank even with Allenby about his policy in Brest Litovsk though he idolized him as a soldier. His other hero was Chaim Weizmann, of whom he saw much in Jerusalem, in London and at the Versailles peace conference where he was a member of the British delegation. On Weizmann's death he wrote:

"He alone, among men, possessed the greatness to fulfil God's Promise to lead the Jews back to Palestine... and this alone is perhaps one of the greatest achievements in history since the days of Christ."

Richard Meinertzhagen died on June 17, 1967 in his 89th year. In his last illness he was conscious of Israel's victory in the Six Day War, he must have rejoiced.

The moral of the story

THE EXEMPLA OF THE RABBIS by Moses Gaster. Foreword by William G. Braude. New York, Ktav. 524 + lxvi pp. \$12.50.

Geoffrey Wigoder

THE JEWS are great story-tellers and have produced a rich narrative literature. This can be seen already in the Bible and is to the fore in the Aggadic sections of the Talmud and in the Midrash. It is apparent in our own day in the story-telling tradition and abilities of the East European Jew (especially in Yiddish) and in the Sephardi and Oriental Jew. Presumably the ancient Jew often told stories for their own sake but the only ones thought worth preserving were those which pointed a moral.

An exemplum or *meshal* is an anecdote or short narrative used to point a moral. In a Jewish context it often leads up to an ingenious interpretation of a Biblical verse. As Rabbi Braude points out in his introduction to this book, in a work such as the 13th-century "Yalkut" the exemplum is an element in the sequential exposition of the Bible. In the well known 15th-century "Ein Ya'akov," it is an integral part of Talmudic Aggadah. The manuscript published by Gaster as "The Exemplum of the Rabbis" — in Hebrew, "Sefer Hama'sayot" — does not follow Biblical or Talmudical order but develops its own chronology. It contains 450 exemplums, apocryphes and tales with such themes as the insolence of heathen rulers, the advantages of study and piety, God's intervention on behalf of the pious, the punishment of the wicked, the Sages' resistance to all forms of temptation, attempts to win converts, and triumphs of individual Jews and of the Jewish People, with the wisdom of the Jews bringing them to high office and honor. There are also tales without a specific Jewish coloration and of universal theme.

This work, first published in 1924, contains the complete Hebrew text as well as extensive English summaries. Many of the tales are to be found in the Talmud or Midrash, but the sources of others are not yet discovered. They are important for folklore investigation, and Gaster was well qualified to place them into a universal setting. He suggested that the original home of these stories was Brest Litovsk and that such collections existing prior to the Talmud served as a source for the redactor of the Talmud. He put the date of the work at the fourth century C.E. Braude notes the hall of criticism directed against Gaster's placing and dating of the work. There is, he concludes, no doubt that Gaster dated the work early, but there is no doubt that — whenever the final collection was made — it incorporated many ancient stories. Gaster himself writes a useful introduction, bringing his vast knowledge to bear on an analysis of the tales and pointing to their connection with the sermon. The stories themselves are fascinating and throw considerable light on those who told them. And there is always the ingenuity of the Biblical connection. For instance, a universal folkloric motif is error in judgment. In such stories in this collection, the king who errs in judgment is always David and the one who rights the mistake is Solomon. "The source given for this is the king's judgment. 'Give the king's son.'"

The film, "Jesus Christ Superstar," has aroused debate, rabbis are protesting against the study book "Early Christianity," and Brother Daniel is struggling to be recognized as a member of the Jewish people. How much do you know about the son of the Jewish people who is again arousing strong differences amongst us? If you read Hebrew, read the story

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Mordecai Manuel Noah, American politician, journalist, diplomat, and the most popular American playwright of his day, felt that Jewish persecution would only be ended when the Jews had their homeland. But as Zion was under the Turk and unattainable, he purchased a tract of land on Grand Island in the Niagara River near Buffalo which he envisioned as a Jewish colony. He appealed to Jewish leaders in Europe, and the proposal elicited much discussion. He called the new "home" Ararat, partly in reference to his own name. The foundation stone was laid on Sept. 2, 1825. The attempt was not a success and Noah's pretensions as ruler were ridiculed. Subsequently he turned more strongly to the idea of Palestine as a national home for the Jews.

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Three poets and Leonard Cohen



Robert Frost

THE POETRY OF ROBERT FROST edited by Edward Connery Lathem. London, Jonathan Cape. 607 pp. £1.95.

ROBERT FROST introduced by C. Day Lewis. Penguin, 260 pp. 40p.

NERUDA AND VALLEJO edited by Robert Bly. Boston, Beacon Press. 269 pp. 9.95 Hardcover, \$2.95 Paperback.

THE ENERGY OF SLAVES by Leonard Cohen. London, Jonathan Cape. 127 pp. 86p.

Matthew Nesvicky

NOW, 10 YEARS after Robert Frost's death, two British publishers have brought out retrospective paperback editions of Robert Frost's life's work. Both volumes can be recommended, though they differ considerably by design.

The Penguin people claim that their "Robert Frost" is "selected by himself." The Cape edition purports to contain "those poems which, on documentary and other evidence, it is believed Robert Frost would have chosen to represent his poetic achievement had he lived to supervise a comprehensive edition of his work." Well, metaphysical speculations aside, the result is that Cape gives us a few dozen verses which Penguin suggests Frost himself would have omitted.

If we can trust Penguin's word, then we can say that Frost was a judicious poet. Those extra poems which make Cape the fatter and more expensive book ring from the dog-

ger's Cesar Vallejo. Neruda already has made some impact in the northern regions, Vallejo somewhat less so. Along with Borges and one or two others, they have been slowly wearing down the Gringo prejudice that holds that nothing good but bananas can come out of the banana republics.

Neruda is that rare creature, a political poet whose art sails above mere politics. His famous "United Fruit Company," "The Dictators," and "Hunger in the South," for example, are elegant reminders that poets are indeed, as Shelley told us, the true legislators of the world.

"I see the sobbing in the cool at Lota and the wrinkled shadow of the beaten-down Chilean/pick away at the bitter vein in the core, die/live, be born in the petrified cinder." As long as human beings write lines like these, the overstuffed bellies of the world can never sleep easily.

But Neruda is not just a polemicist with a hammer and sickle to grind. Lord bless him, he's also a love poet, a celebrator of cities and nature, a man who has fun. If you don't know his "Sexual Water" or his crazy "Ode to My Socks," then drop this and hustle on down to your bookseller.

Vallejo is well worth the hustling, too. He may lack the range of his Chilean compatriot, but he clearly matches him in poetic intensity. His work shows the full effect of the French Symbolists, whose air he breathed for the greater part of his brief mature years (he died at age 46 in 1938). He is the kind of poet who simply won't quit our minds, the kind who dares to throw our nightmares back at us. And he's the kind of talent who speaks so clearly that he can make us believe that people must care about people.

"They all know that I'm alive, that I chew my food... and they don't know why harsh winds whistle in my poems... On the day I was born/God was sick/gravely."

Spanish and English versions of each poem face each other on opposite pages. Translations were artfully carried out by Bly, John Koenig and James Wright. Revealing critical matter is also included in this important book.

PUSHING FURTHER north to Canada, we find that Leonard Cohen has a new collection out. Quite simply, in such company as Frost, Neruda and Vallejo, Leonard is a lightweight. Much of his new verse — though not all of it — has a haughty, careless cast about it. In this age of the throwaway poem, we now have the throwaway poem: if he can toss them off like that, why, so can we. Consider if you can, "Morocco," here given complete:

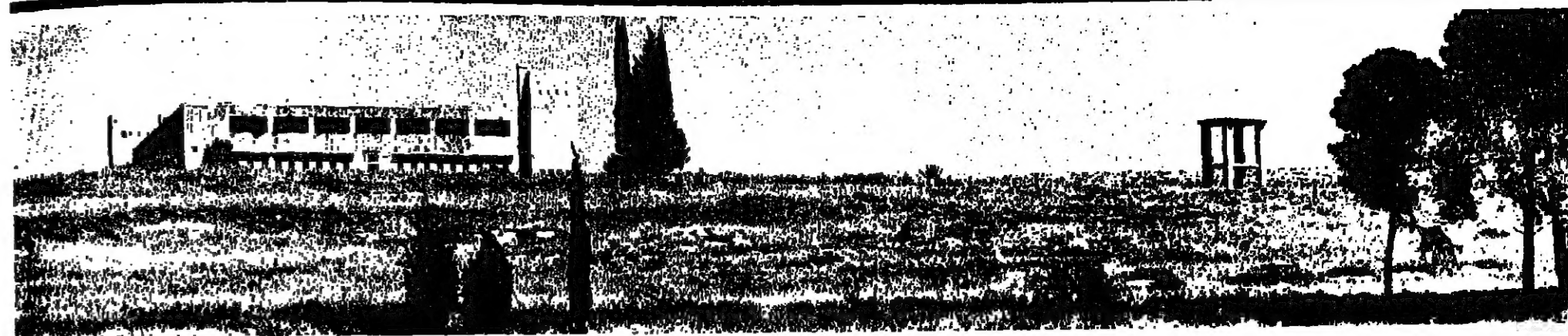
"I bought a man his dinner/He did not wish to look in my eyes/He ate in peace."

The meaning is matched by the poetica: a draw at zero-zero.

Often the response he evokes in the reader is simply embarrassment. Here, in toto:

"I make this song for thee/Lord of the world/Who has every thing in the world/except the song."

Precious? Gracious! Occasionally he's witty, occasionally he shows insight. But too often, for stretches of thirty to forty lines, he has nothing to say and no style for saying it. Moaning over lost loves, mild calls to revolution, lots of blather about freedom, cheap shocks with surprise references to violence — well, one wouldn't care, except that Cohen has proved himself a skilled novelist ("The Favorite Game," "Beautiful Losers") and a much better poet than this volume would ever suggest. A sore disappointment: if he gets his head, say, his heart together, we'll see better from him in the future.



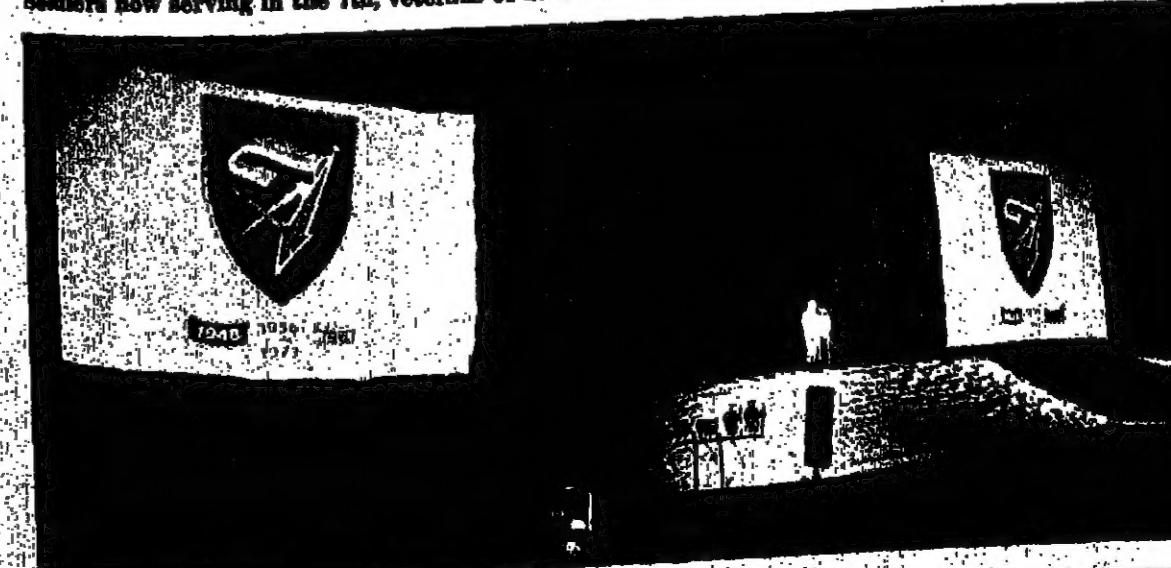
Old soldiers of the 7th Brigade meet again

Not many famous army units could have had as inauspicious a beginning as the two bloody reverses the 7th Brigade suffered at Latrun (above) during the War of Independence. But not many units went on to greater glory. This week, 7th Brigade veterans, including the Chief of Staff, Rav-Aluf David Elazar, went back to Latrun to mark 25 years of the Brigade. Photographs by Shalom Bar-Tal.



(Above and below) Remembering those who fell before Latrun.

Soldiers now serving in the 7th, veterans of 1948 and their families attended the son-et-lumiere show.



FRIDAY, AUGUST 31, 1973

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Handwritten signature and date: 9/8 - 10/8

HERZLIYA: A TALE OF TWO CITIES



Has the best been made of the exceptional possibilities of the "rich" and "poor" halves of Herzliya? That is one of the questions investigated by CATHERINE ROSENHEIMER in her report on Tel Aviv's municipal neighbour and in part a posh dormitory town to the north. Photo graphs by Israel Sun.



"A DIVIDED CITY? Certainly not!" retorts Herzliya mayor Yosef Nevo at even a suggestion of a barrier between the "luxury" villa and resort area of Herzliya Pituah and the urban section of East Herzliya.

"Two towns? I'll say not!" is the reaction of Gahal opposition leader Yitzhak Moda'i, himself a resident of Herzliya Pituah, although he concedes that "there are plans for physical and communal links between the two sections."

The history of Herzliya's development is one of the factors responsible for what is an indisputable geographical division of the two sections of the town. The land for the original agricultural moshava of Herzliya, comprising 15,000 dunams of today's eastern sector, was purchased in 1921 by the American Zionist Commonwealth and Yosef Nevo's father, S.W. Levine, was appointed director of the project. (He was later to become chairman of Herzliya's local council.) The plan was for the development of the present Ezer Gimmel as the town centre, with what is today's city remaining as the agricultural hinterland, and hotels and beaches along the sea-shore, with a residential background.

The agricultural part of the plan went ahead immediately, but general development of the area was patchy and only came under unified jurisdiction when Herzliya became a city in 1960. Meanwhile in the late 1940s Moshe de Shalit had purchased a sizeable area of land around what is now the Sharon Hotel and formed the Herzliya Development Company — Ha-bevra L'Pituah Herzliya. Until the entire area of 26,000 dunams was declared one municipality, there was no coordination between the Herzliya local council controlling the inland agricultural settlement, Pituah Herzliya, and the Gimmel area sandwiched between the two.

During the same period, a move in the 1950s by landowners in Pituah to unite with neighbouring Kfar Shmaryahu to form one local authority was rejected by the Ministry of the Interior. Many Pituah residents, both old timers and newcomers, still hold "separatist" views.

Yosef Nevo declares: "I am totally opposed to separation of Pituah from the main body of the town. The wealthy people living there should be part of a larger, mixed community and the rest of the town must be allowed free access to the beaches as part of the rights as residents." He himself lives in an imposing hilltop villa overlooking Herzliya Pituah and the seashore in Herzliya Gimmel.

RESIDENTS OF Herzliya Pituah resent its being called "the millionaires' quarter." You don't have to be rich to live there but today it certainly helps. In the pre-boom days, only four years ago, comfortably-sized family homes on half a dunam of land could still be purchased for well under IL100,000. Current prices run to some IL400,000 for a "good" dunam, not much less even in the

area bordering the industrial zone.

Whatever the average income, this is undoubtedly an area which does attract the rich, and the "new rich" too. A large proportion of the diplomatic missions have chosen to site their embassies here, and of their residences in Herzliya Pituah at extremely high rents. Why?

Because it is within easy commuting distance from Tel Aviv and at the same time has retained a pleasantly relaxed, non-urbanized, residential character. It is still a seaside resort where, on a hot summer's day, the air is definitely fresher and more breezy than in Tel Aviv.

Fears for the future character of the area are justified, if some of the development mistakes which have already taken place are allowed to continue and if every half dunam is eventually going to be built up. None the less, the tree-lined avenues do remain, and the beautifully tended gardens contribute much to the pleasant atmosphere. The impression in the shops is that "everyone knows everyone," and this is still largely true, although there are tight social cliques.

At least half-a-dozen homes boast their own swimming pools. The Recanati residence on the cliffs by the Sharon Hotel and the nearby U.S. Ambassadorial residence are among them. Hanna Marron owns another, and Mayor Nevo himself has a pool behind his house.

It was not "snob value" that tempted the original core of old-established and well-known Israeli families to buy plots on the bare sand dunes of Pituah in the '40s, when there was no coastal road and the journey to Tel Aviv was long and tedious, but a desire to "get away from it all" and to develop a new area. By settling there, they lent prestige to the locality and paved the way for many others to follow. Today, it is certainly not pioneering idealism that brings house-hunters to Herzliya Pituah.

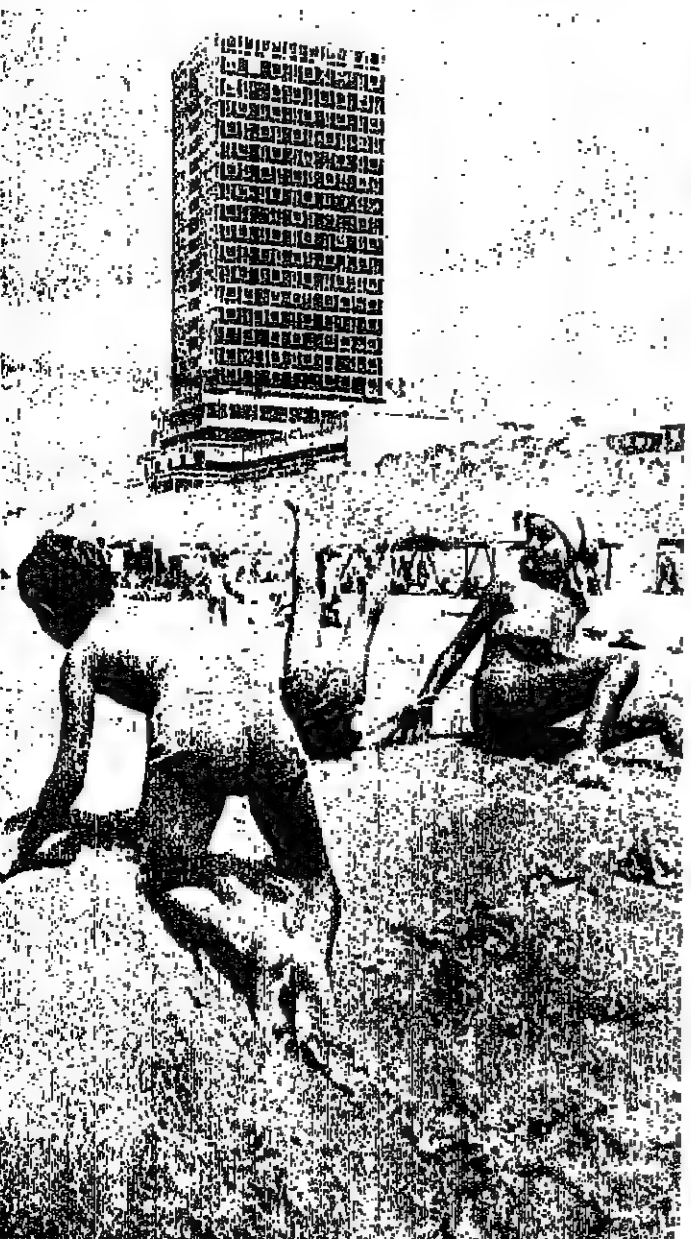
The villa area of Pituah extends northwards into Nof Yam, which became part of Herzliya in the early '50s. Here the atmosphere is more that of a country village. Many of the homes are quaint and comfortable family houses built over the last 30 years, but alongside them, magnificent villas have been springing up rapidly in the past five years.

In powerful contrast to houses which vary from the true "luxury" to the comfortable middle class is the Nof Yam ma'abara, occupying a beautiful seaside site close to Sidne Ail, an old Arab village.

IT IS TRUE that in terms of municipal boundaries, the two parts of Herzliya are united. Residents of the town travel to work in the industrial area of Pituah and certainly enjoy access to the beaches which are admittedly a lot better kept and cleaner these days. One of Mr. Nevo's first moves when he came into office, in the in-



(Above) A general view of Herzliya Pituah. (Below, left) The beach and the uncompleted Daniel Hotel. (Right) the ma'abara.



terests of the residents of the town, was to allow all Herzliya inhabitants free entrance to the beach and to raise the price to outsiders. The fact remains, however, that there is little to tempt those who live in Pituah or Herzliya Gimmel into the inland city. There are few communal facilities, no good shopping centre, hardly any amenities to attract them. Even tiny Kfar Shmaryahu has far more to offer.

"All this will change," predicts Mr. Nevo, "when we go ahead with development plans for the open Basma area between the two parts of the town. My idea is to make this into the social connecting link. I favour creating communal facilities there, sports grounds, a private clinic, possibly even a hospital."

A task to which Mr. Nevo gave priority on his election as mayor in 1960 was the drawing up of a new master plan for the city. The old one, authorized in 1960, was outdated by the time he took up his post.

"The new one will be completed very shortly," he promises "and will comprise detailed planning up to the year 1985 and an outline of trends until the year 2000."

One of the major criticisms levelled at Nevo by his opponents is the lack of progress that has been made on the Master Plan during his four years in office. However, one cause of the delay was caused by a High Court injunction obtained against the Municipality by a company of planning consultants on the grounds of breach of contract. The absence of a Master Plan is the reason given for the stagnation of a number of projects, including a new commercial centre, a new site for the industrial area, and numerous communal undertakings.

"All we hear about is plans," complains Yitzhak Moda'i, who claims that IL700,000 has already been spent on the new Master Plan without any cooperation whatsoever with neighbouring towns such as Ramat Hasharon, Kfar Saba or Raanana. "For four years the excuse for all delays has been 'Wait for the new plans'. There are plenty of basic decisions which could have been made without so-called experts. Management is more important than philosophy."

ALMOST WORSE than the absence of major planning in the view of some residents, is the fact that at the same time total uncoordinated development has taken place. Private contractors have been permitted to erect high-rises and unplanned commercial centres have sprung up in the midst of the villa area of Pituah. Mayor Nevo's stated view is that this area should retain its present garden-suburb, resort area character.

In most cases, the mayor agrees that these are eyesores and "should not have been allowed to happen." His answer is that he had no powers to stop these developments, as their building licences were granted "before my

time." Many such buildings however were started within the last two or three years, and a licence can be invalidated if not used within a year of issue.

BARRICADES, psychological if not physical, and the question of a Master Plan are important issues, but only two of many points of conflict in a Municipality where different personalities appear to be pulling different ways, where accusations and counter-accusations are rife. Many problems still remain in a town with a history of misfortune and mismanagement which led to the resignation of the two previous mayors, Pesach Ithar and Nathan Rosenthal, and a situation of total bankruptcy in 1967, when the Ministry of the Interior appointed a troubleshooter, Yacov Shraibbaum to head an Appointed Commission until the last elections in 1969.

Shraibbaum did a magnificent job in putting the municipal house in order. In the words of Herzliya industrialist Israel Wodak, head of the Hatoshav (Residents) List, "he was the best administrator the town has ever had. Within six months he set things right, dismissed a multitude of superfluous municipal employees and got the Municipality on a sound financial footing again. For the first time in 20 years, services started to function, roads were repaired and, by the time the caretaker administration came to an end, the Municipality had a bank balance of some IL2.5m. and the state of affairs was extremely good."

The 1969 elections were won by the Alignment list, headed by Yosef Nevo, a former senior army officer like his opposite number on the losing Gahal side, Yitzhak Moda'i. Undoubtedly, the past four years have seen some improvements in municipal affairs and services. The question in most people's minds is whether these are reasonable or adequate, whether four boom years have been exploited to their fullest on behalf of the town's inhabitants.

"During the present mayor's term, the municipal treasury has been filled with virtually no effort at all — the building boom and rise in land values in Herzliya has exceeded that of any other city in the country," continues Ernst Wodak.

Wodak's belief is that "municipal affairs should be separated from national politics. It was a desire to improve general municipal services that led him and a group of concerned residents to form the 'Hatoshav' list, headed by Mrs. Folgel Braude, ten years ago. She was elected to the Municipality in 1965, but defeated in 1969.

Folgel Braude is best known in Herzliya as a staunch fighter for citizens' rights, for her activist measures to prevent the Municipality from cutting down trees and as the personality responsible for pressuring the Municipality into putting a footbridge across the coastal road for the use of schoolchildren. While she was a

member of the Municipality, she concentrated on cleanliness projects, children's tree planting schemes, and work with the old people in the town's poor quarters. N'v'e Amal, N'v'e Yisrael and Machal Ada, all matters in which she continues to take a very active interest.

"As I see it," she said, "one of Herzliya's main problems is a total lack of local patriotism among residents, a lack of communal spirit. The mayor cuts himself off from his citizens. I don't think you can say Herzliya is a place with a happy atmosphere."

NOBODY, IT SEEMS, is happy with the status quo. Neither those described as "the rich people in the big houses in Pituah," nor those in the town's two 26-year-old ma'abarot, Nof Yam and Ma'aburat Ada, still awaiting permanent housing, nor the wide cross-section of shikun dwellers in between are really satisfied with the state of affairs.

Most of them will admit, though, that the town is considerably cleaner today than it used to be, that refuse collection is carried out efficiently. That playgrounds and over 30 new kindergartens have been built recently all over the town is certainly a big improvement. Another thing for which Mayor Nevo can take full credit is in the re-organization of the Municipal Welfare Department. Recognizing the sorry state in which it was in when he came to office, he invited a team of experts in social work, headed by Dr. Shimon Spiro of Tel Aviv University, to undertake a thorough survey.

"Our recommendations were implemented fully," says Dr. Spiro. "A member of my staff was given two years leave of absence to head the new Welfare Department and, in my opinion, the results are excellent. In place of a former staff of six, none of whom was properly trained or qualified, the department now has 20 professional workers. We found that Herzliya spent far less per capita on welfare than any comparable town in the country, and the budget was increased considerably. We are so satisfied with the department that we are sending University students there for their practical work. For the first time in years, social workers are active in Herzliya schools, there is satisfactory assistance for children outside their homes and proper welfare services have been established."

But in the whole of Herzliya there are only two municipal parks — Gan Vriesland in Herzliya Pituah and another at the Raanana entrance to the town. Other than high-priced, members-only, hotel swimming pools, there are as yet no pools for the residents of Herzliya town. At the Bet Poster Community Centre an English benefactor, Harold Poster, has provided funds for a swimming pool and communal facilities, but construction is behind schedule.

No completed Master Plan means no alternative site for the industrial area. Mr. Nevo states

categorically that only "clean" industry is now being allowed in the area. Admittedly, the new industrial park bordering the main road is an aesthetically looking, non-polluting development. At the same time, the number of car exhausts has increased in the past few years, the United Tourist has deposit buses, noise, and fumes and the recent works pollutes the air with dust. One of the "clean" plants which the Municipality proposes to set up here is a new regional slaughterhouse.

"I can only assume," says Ernst Wodak, "that the slaughterhouse has been promised to the religious faction. Otherwise it makes no sense. The Bet Shalom slaughterhouse is big enough for the entire Sharon region. When a group of residents queried the matter, we were told that this would be a 'completely modern' slaughterhouse that caused no smells or disturbance. We were directed to Holon to inspect a similar model slaughterhouse in operation and found virtually the same smells, the same noise and the same features as in the ordinary, old-fashioned slaughterhouse. If construction goes ahead, residents of the nearby Shikun Arcadia threaten to prevent work on the site with sit-down protests."

A POSITIVE comment on the Municipality's treatment of tourism in Herzliya is to be heard from Janos Damon, manager of the Sharon Hotel.

"We enjoy the fullest cooperation of the Sanitation Department and have no complaints. Refuse is collected even on Saturdays when necessary, and the mosquito problem on the sea front is negligible — we have been able to remove all screens from our windows."

With the completion of the new multistorey Daniel Tower Hotel on the sea front, Herzliya will offer over 1,000 beds in hotels and pensions for tourists.

"My criticism," says Damon, "is that the Municipality does no overall promotion of Herzliya as a resort centre and, other than the beach, no special tourist attractions have been developed. Many of our guests think they are staying in part of Tel Aviv!"

Not all of what ails Herzliya can be blamed on the present administration. There have been improvements and no doubt will continue to be. There is also truth in allegations that the current opposition has proved weak and ineffectual. It is reported that the Hatoshav list is going to be revived to join together with the new Liberal Central Alignment as the forthcoming elections may lead to some changes.

Fortunately, Herzliya still has plenty of open space inland and, unlike sea resorts such as Nahariya or Netanya, there is no danger of the urban sprawl spreading to the beach front. Perhaps the most promising factor is that, despite the lack of planning so far, it is still not too late to change the face of the city.

This is the 22nd in a series on Israel's cities and mayors.

Israeli grandmother and Nigerian kindergarten teacher



IN A CLASSROOM IN NIGERIA earlier this year, under the direction of an Israeli educator and grandmother of Yemenite children, things got off to a start with group gymnastics. "Not that I called it that, but I had everybody introduce herself, and then introduced everybody else — and then we decided how we'd address each other."

At the end of the six-month course, the member of the group chosen to speak on behalf of the students — 30 teachers from all parts of Nigeria — talked with feeling of their devoted mother and director, Mrs. Yona Amir.

Her student of mine — I taught for many years at the Tel Aviv Seminary for kindergarten teachers — and the teacher on the course started to call me "mother." My English seemed to be all right — though to me it sounds straight out of a book."

Everyone convinced the reluctant Mrs. Amir that she would do nicely.

"That I was worried. Would I be strong enough? A neighbour in Jerusalem, from South Africa, said the climate would be terrible for me; actually, that was no problem. But I'd never had any contact with Africa."



to Jerusalem, where she lives today.

Helga Dudman

whose acceptance in directing this course has made history in Nigeria. Her visit to Nigeria will always be remembered as a bridge between the old and modern trends of nursery-kindergarten education.

It only at the kindergarten level Israel's prestige in Africa has been enhanced by the work of a small, grey-haired woman who does not know exactly how old she is because she was brought here as a baby from Yemen about 60 years ago.

Last year, the Foreign Ministry's Foreign Cooperation Department, through its Mt. Carmel Training Centre in Haifa, began a search for someone to handle a "first" in its African programme: a course for kindergarten teachers to be held in Africa, with teachers going to the students, rather than, as in the past, having the students come to the teachers in Haifa. The director had to be an expert in kindergarten teaching, flexible and resourceful enough to make Israel's experience appropriate to the African scene.

"I was most reluctant to go, when they asked me," Mrs. Amir told me. "I said I'd help them find somebody else, but not me! After all, I'd just come home from a year in America. And besides, it was a question of my age — I retired as an inspector of kindergartens, after 35 years work in the field, in 1970. And I was tremendously involved in a project of my own, a centre for Yemenite cultural history."

"But there didn't seem to be anybody else. So I went to Haifa, and met Miriam Ben Zvi, and we started discussing a new course being given for kindergarten inspectors from Africa. One of the teachers turned out to be a for-

mer student of mine — I taught for many years at the Tel Aviv Seminary for kindergarten teachers — and the teacher on the course started to call me "mother." My English seemed to be all right — though to me it sounds straight out of a book."

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"Little children of three and four would sit quietly in rows, for as long as two hours, looking at the blackboard and 'learning' things like two plus two. But this is a mechanical, static situation, and the children really don't need to be learning. What we introduced was more movement and freedom, and the principle of learning through games. To sit quietly for so long is not the nature of the child; he must be free."

"Some of the African parents objected at first, and were afraid the children would not learn. But I spoke with them and explained our methods — and in time they found their children were more alert and responsive and were actually learning much more."

Some of the teachers, too, were at first apprehensive and unsure. "Give us a model," they asked. "I didn't come to give you models," I answered, "but only to try to show you how to adapt some of what we have learned to your own requirements."

And so Rousseau, Montessori, Froebel, Piaget, and other classic names in kindergarten-theory-history became the subject-matter in the Nigerian classroom. Interestingly enough, when I asked Mrs. Amir whether she recalled how it was when she herself attended kindergarten — in Jaffa, under Turkish rule — she answered, "Yes, we were taught by applications of the Froebel method." (The German educator Froebel, founder of the kindergarten system, who stressed self-activity and pleasant surroundings, died in 1852). "I remember that we played, and learned, with little birds made out of paper."

Over half a century later, she thus found the heavy hand of traditional English discipline too oppressive for African children; yet she is definitely against unlimited permissiveness. In Israel, she has seen fashions come and go — and come back again.

"Back in the 'thirties, some teachers brought the principles of John Dewey from America, or Montessori methods from Europe; these we revised and applied to conditions here. I think perhaps we reached a peak of permissiveness here about 20 years ago. Since then, we've come back to ourselves. Immigrants from North Africa would not accept this lack of authority. At present, we've returned to techniques such as a set schedule for the day, and not letting every child do what he wants. Also, we have added the concept of 'group work'."

PINDING THE elusive optimum balance between liberty and law is as difficult in the kindergarten as it is elsewhere in life, and it is harder for teachers to work this path than to hold securely to the framework of discipline.

"But what will happen to the blackboard?" one of the Nigerian teachers asked Mrs. Amir anxiously. The great natural love of children among Africans should help.

"Mothers carry their babies on their backs till they are around two years old, and this close physical contact is significant. Or take one of my African colleagues, the psychology teacher, whose wife is a nurse. The couple had five boys, but desperately wanted a girl. Their baby girl was born when I was there — and you should have seen them carrying her about as though she were a queen."

Mrs. Amir was greatly impressed by the intuitive qualities she found among the Africans. For them, for example, dancing is a matter of intuition rather than an intellectually-acquired skill, as it is in Israel.

"I personally am less interested in theory than in the value of intuition," she said. "It's fine if somebody is all for Montessori and someone else for Piaget. But give people the chance to work out their own methods without uniform orders from the top."

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The perpetual immigrant

Judy Carr

A FRIEND said to me ironically, "When will I be saluting the new immigrant's tenth anniversary in Israel?" This is roughly my position. I have been in Israel around ten years and am still regarded by clerks, taxi drivers and businessmen as a somewhat benign, harmless new immigrant seeking to absorb myself into Israeli society.

The reason cannot be only my pidgin Hebrew in a loud English accent or my inability to appear to know where I am going. It is as though I wear a label on my forehead "English woman abroad. Look after her!"

And they do look after me. Shopkeepers and waiters solicitously inquire after my welfare in this strange country and ask if I am making a living yet. Taxi drivers say — "Can't you see she doesn't speak Hebrew?" and direct me to where I live. Passersby ask if I am happy in Israel and I am forced to wear an ecstatic expression for a few minutes.

The wonder to me is how today's immigrants can complain that there is no welcome. A non-absorbed friend told me — "Ah, but if you really were a new immigrant you wouldn't be treated like this."

She did not elaborate on her statement. Am I to believe that it is only the fact that I can take care of myself and manage my own affairs that inspires other people to manage them for me? Unlikely!

The key may lie in the days when I really was a new immigrant. Did I get a welcome then? The answer is a most positive "Yes." A landlady taught me how to buy in the market. A teenager told me the etiquette of meeting dateable boys. A flock of Wizo women nearly killed me with kindness.

Why is this immigrant different from all other immigrants? What is the matter with me that I receive such a welcome when legions of immigrants are complaining? I must be a very poor thing indeed if so many people feel in duty bound to help me.

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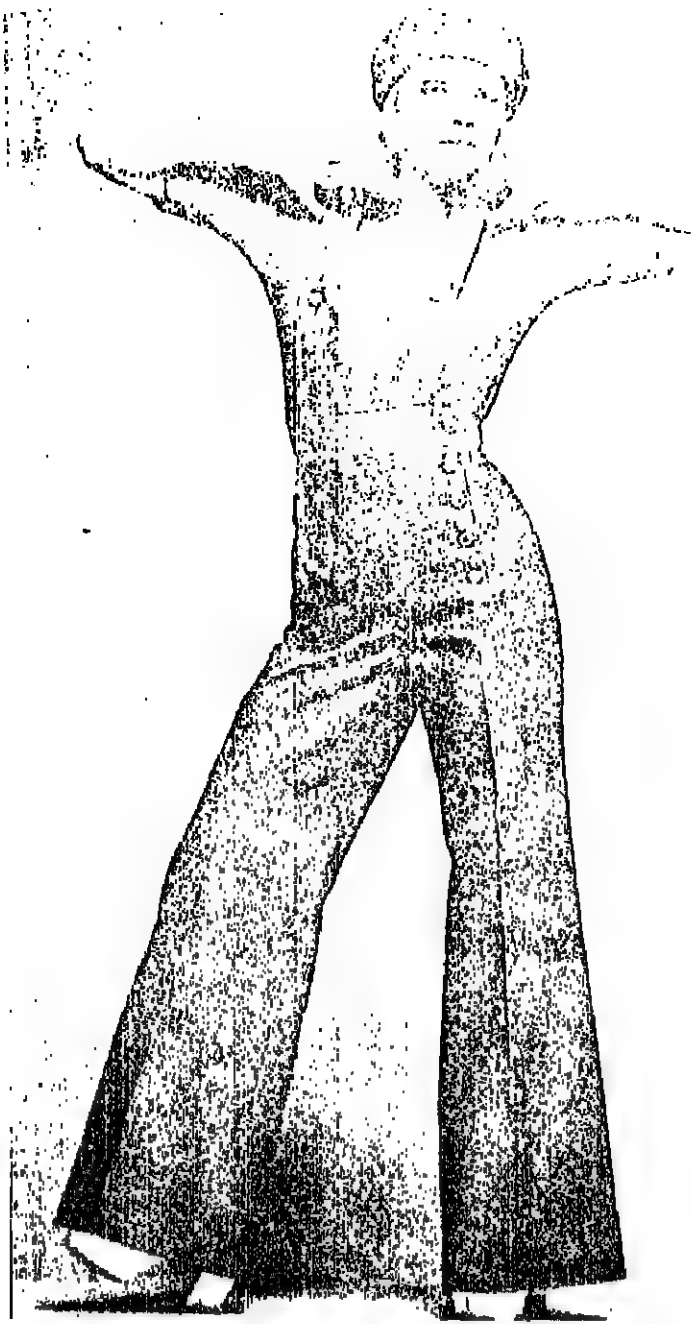
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(Above, left) Well-cut denim dungarees have side-buttoning panel, red stitching and red rose embroidery. (Right) Black Acilian sweater from Alaska is striped in purple, turquoise and black. (Below, left) Double-seamed trench coat in gleaming black leather-like synthetic has big patch pockets and a lightweight quilted lining. (Right) Another "Frank fake" — brown suede-look suit with outsize rose applique.



ALASKA PREPARES FOR THE COLD

FASHION / Catherine Rosenheimer

CONTINUING their mushroom growth, fashion manufacturers Alaska have now branched out still further with the addition of a complete new building to their Tel Aviv factory, and a new showroom which was inaugurated with the launching of the company's new autumn collection this week.

Owner Alfred Akirov, formerly in the building trade, does not believe in doing things by halves. Major investments in the company over the past two years have taken it from a two-room workshop on Rehov Yafo to a six-storey factory with Riki Ben Ari as house designer, Ruth Kimmel — formerly of the Israel Export Institute — as fashion coordinator, and exports that reached \$500,000 in the first year.

The new collection, all designed by Riki, consists of three categories: sweaters; good-looking synthetic suede and leather separates and coats; and a mix-and-match denim range. The sweaters are particularly dashing, both in styling and colour combinations. There are lots of "little" cardigans in pastel colours with rose appliques and brightly-coloured buttons. Striped sweaters, some layer-look, others to be worn on their own, come in very lively colour combinations.

Where the denims are concerned, blue jeans fabric with red stitching and appliques is the theme running right through the range. Riki's favourite detail, an embroidered rose, appears again

and again. A rose is a rose is a rose, my one note of criticism being that the same designer used the same theme in another denim sportswear range she created for a different company well over a year ago.

She uses the same rose applique theme very often in a range of coats and pants suits in convincing suede and leather imitations. "Fake" here does not mean cheap plastics, German and Italian imitation skins — the result of the enormously high prices of the "real thing" these days — are good looking enough to make me take back my firm avowal never to wear anything but real leather. The workmanship in this whole range is certainly equal to that found in the best real suede and leather collections.

Winding up the collection of "basics" in Alaska's autumn range came a selection of "little" dresses and evening outfits — the latest of this week's particular models: dark-ground, flowery shirt dresses, bias-cut maxi skirts made up of narrow panels in contrasting-colour patterns. A good-looking one came in jade and emerald green combined, the brief wrapover top re-echoing the same combination.

Despite the rather inappropriate name — it dates back to the time when the company produced only quilted anoraks — Alaska seem all set to go from strength to strength and to set a lead for more sluggish fashion operations to follow suit.

IT OCCURS TO ME/Hadassah Bat-Haim

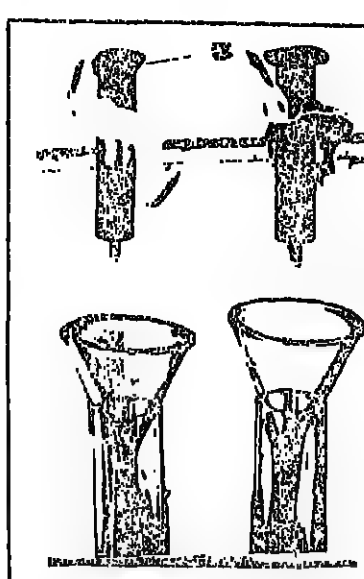
Breathing's a habit

THE TECHNICIAN in charge of a large and sinister arrangement of tubes and switches invites me to sit comfortably and to breathe. I had in fact been breathing before and had not contemplated ceasing to do so for lack of direction. A moment later she presses a button and tells me to stop breathing and then continue. I would like to tell her that I intended to do so anyway, as the habit has grown on me so strongly that I don't even want to give it up. I would like to ask her if she ever forgets to tell people to carry on with their breathing, and what happens if she does.

The X-ray department takes pictures of the inside of my head then assure me, with pleasant smiles, that there is nothing whatever within. This is kindly meant, I am sure, but it is not the sort of fact one likes to have bruited about, however gratifying it is for those who have suspected as much for some time to have their opinions confirmed. Other people come and peer down my throat, thump on my knees, and prod my ankles. Samples of my blood are shared out fairly between all applicants.

There are other ways of arriving at a diagnosis besides making tests. The main one is by questionnaire. I try to answer truthfully, but to a scientific mind the replies must be rather unsatisfactory and imprecise. How many stairs can I climb before I get breathless is difficult, because I have never counted, not knowing that this information might one day be required of me. Besides, as I live in a bungalow, the matter has only come up when I go to Jerusalem, where everyone I know lives on the top floor.

I admit that I am often tired after a couple of hours of housework. Very often, I would like to add, the tired feeling attacks me even before I start the housework, though it never bothers me when I go to a concert, or stay late at a party with agreeable guests. It is the kind of acti-



vity that is relevant, not its duration. Preparing an elaborate meal is quite stimulating, whereas just the thought of washing up after it makes me dizzy. I do not explain this to the doctor, as he does not look the type who spends much time in the kitchen.

He also wants to know if I am conscious of a slowing-down of activity during the last five years. This I am ready to affirm without hesitation. I had not brought it up as I had assumed that it happened to everyone, especially those approaching the grandparent age. We are none of us getting any younger. However, if it is a condition that calls for medical comment and can be treated, I shall be only too happy to take something for it and hope that a cure can be speedily effected.

People drop into the ward all the time to eat my grapes and tell me how splendid I look, just as if I had been on holiday, and how they envy me the chance to stay in bed for a few days doing nothing and being waited on hand and foot. My stay is not long enough for it to have any serious effect, so apart from an acute headache brought on by the unaccustomed luxury of a soft mattress, temporary deafness from the radios of three patients tuned into different stations at maximum volume all day, and a state of exhaustion due to the dawn to dusk industry, I am none the worse for the experience.

Nobody has asked what, if anything, is wrong with me, but as whatever it was has gone away, there is little point in trying to find out. Persistent curiosity, I feel, might start off the proceedings again right from the beginning.

CULINARY NOTES/Haim Shapiro

Shakshuka



course, or as the mainstay of a light supper.

TO MAKE shakshuka, take a wide saucepan or a deep frying pan and fry three or four cloves of chopped garlic in ample olive oil (of course, vegetable or safflower oil may be used instead, but what a pity). When the garlic is beginning to turn brown, throw in a handful of chopped parsley.

After a few minutes add four or five peeled and chopped tomatoes. Tomatoes are peeled by leaving them in boiling water for about two minutes and then rinsing them; the peel should slip right off. But, if your family doesn't mind bits of tomato peel, cut up the tomatoes and put them in unpeeled.

Cook this for a few minutes, add a small tin of tomato paste, salt and pepper, and cook a few minutes longer.

When the whole is a merrily bubbling sauce, remove from the heat. Slide six eggs (breaking each one into a saucer first) onto the surface of the sauce. Sprinkle salt and pepper on the eggs, cover well, and return to the heat for about five minutes. Like poached eggs, the whites should be cooked and the yolks still runny.

The experienced cook undoubtedly realizes that this is a dish which lends itself to almost endless variation. Green peppers, onions and/or courgettes may be fried with the garlic. Virtually any cooked vegetable (except perhaps beets) may be added to the tomatoes. Meat or sausage could be put in the sauce and, for those who like it, about half a teaspoon of prepared red or green hot pepper paste.

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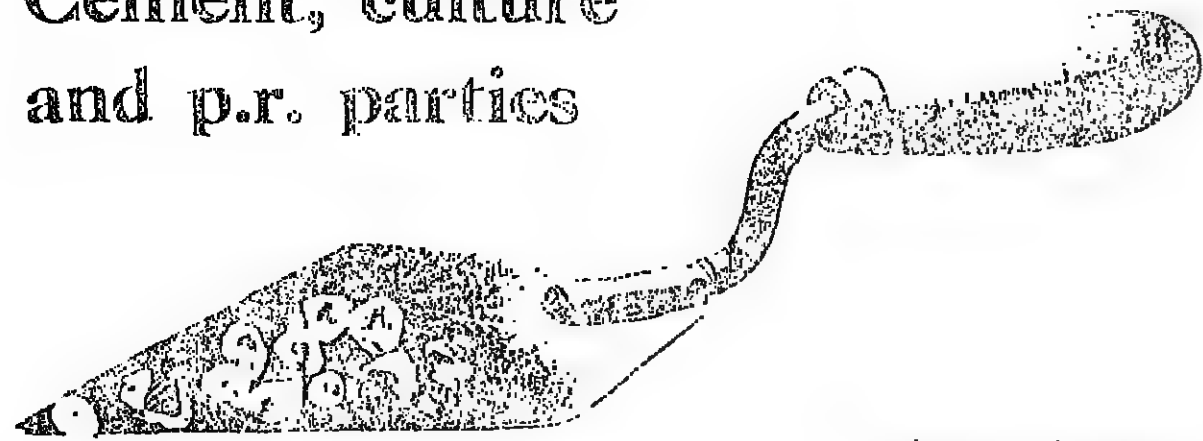
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Cement, culture and p.r. parties



Maria Wolska

LIKE CEMENT, culture — so we have it from the highest Government circles — is in short supply here. So it must be imported, and this is a diamond-studded trowel. This happened at the recent "Salute to Israel" in Jerusalem and Chesapeake.

Together with quite a few other natives, I was not invited to either half of the event, and for the best report, as far as I am concerned, I had to wait for last week's edition of the German magazine "Der Spiegel." It is not considered good form, in some

circles, to report on other reports, but in this case it is highly appropriate, because the whole event existed almost exclusively for the media. There was, inevitably, also a financial motive. And, inevitably, it will also be transplanted into a 90-minute American TV show this fall. (Surprised?) Otherwise, it was pure culture, engaged for the task of "correcting" our "image" to emphasize "Muses instead of militarism."

In case you have forgotten, the hard facts of the event lay in the

as Onassis, the ruling family of Monaco, and the Burtons, in presumably more attached times.

THE JERUSALEM do was, by comparison, pretty small potatoes — Golda Meir, Yigal Allon, Teddy Koller, American millionaire builder William J. Levitt, and "500 guests, including 200 invited from abroad." The idea sprang full-blown from the brow of local journalist Mira Avrech, described in "Spiegel's" hitting German as "a friend of important men." Miss Avrech somehow got Golda into the act, and if "Spiegel" is to be believed, Golda said the following:

"Assuming that we do have a weakness, then it is that we have placed too little value on cultural and social life."

Golka, say it isn't so! You were misquoted, or mis-translated! If I can remember the days here when people read books more widely than anywhere else in the world, when taxi-drivers discussed Beethoven (reilly and truly, and not for Public Relations) and when conversations involved ideology (ugh!) rather than Ironside (wheel) — surely you can! Confess that one of those American P.R. outfits that the government pays so well whispered to you in a weak moment (and till now I never thought you had any) that it would be good for our image to stress culture and beautiful people and

not all that horrible militarism and those tiresome kibbutzim!

AS FOR contemporary culture — yes, most seats at the Festival (which did go on and on and on) were sold out, or at least given away; but I can testify, and not via "Spiegel," that at the one chamber music concert I attended, the woman sitting in front of me and the man sitting to the right of me were both sound, sound asleep. Both woke up with a start at each of the false endings, to clap long and loud. This aspect of the painful effects of culture on the concert-going public is, I think, often overlooked. (At the other end of the phenomenon: I don't believe there is another country with a higher proportion of unscen citizens who answer correctly the radio quizzes on obscure musical questions — many of them living, one is ashamed to say, in kibbutzim. Nor have we had too bad a record in producing outstanding young musicians.)

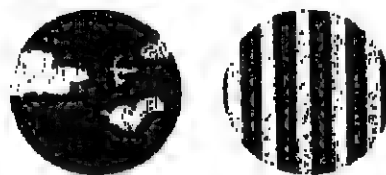
The mocking tone of the "Spiegel" report struck me as perfectly accurate. "The show gave only limited pleasure to many Israelis," it concluded. "Several artists, fraternized with obvious contempt, and all too openly utilized Israel for their own public relations profit..." But that's where it's at these days; or so, one supposes, our cultural policy-makers have been advised.

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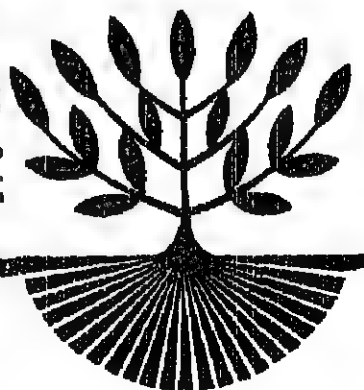
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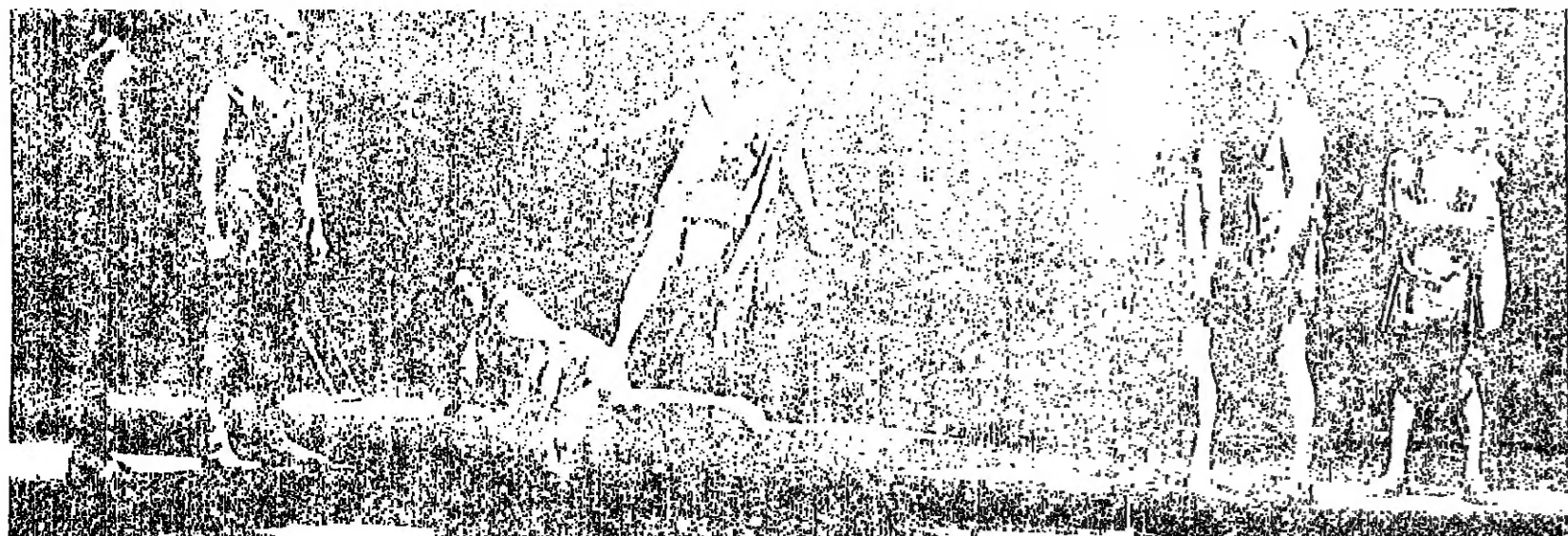
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PAGE TWENTY-N



A scene from the opera "Masada," one of the highlights of this year's Festival, which was scored by composer Josef Tal (right).



(Mula & Harnatz/Ricarda Schwerin)



MUSIC/Yohanan Bochm

A memorable mid-summer in retrospect

IN RETROSPECT, it seems almost unbelievable that we really survived that mammoth orgy which made this summer one of the liveliest in our musical history. There was the congress of the international "Jeunesses Musicales" with its ad hoc symphony orchestra contributing one of the finest programmes to the Israeli Festival. There was the eighth Zimriah, with some of its participating choirs adding to festival programmes; there were chamber music seminars at Zikhron Ya'akov and Eilat Kereni. There was a special "seminar" at the Jerusalem Khan, allowing hundreds of people to watch Pablo Casals and Alexander Schneider getting another ad hoc youth orchestra into shape for public concerts within the Festival and dozens of rehearsals, auditions and working sessions of chamber music groups with Eugene Istomin, Isaac Stern, Leonard Rose and Alexander Schneider, looking for new talents, opening up new horizons, encouraging and promoting promising young musicians. All this — and probably more not in the public eye — happened parallel to, because of, or in spite of the 13th Israel Festival, which was planned to be a special one in honour of its own bar mitzva and the State's 25th Anniversary.

THERE WERE certainly more than a few extraordinarily fine concerts and performances. And, of course, some let-downs. Criticism levelled at the Festival management depends on the critic's temperament. The optimist says that the hall was half full, the pessimist that it was half empty. The one says, "It wasn't too good," the other "It wasn't too bad." In general, however, the balance is on the credit side.

There were around 90 performances all told — 28 in Jerusalem, 31 in Tel Aviv and 18 in Caesarea. There was the eighth Zimriah, with some of its participating choirs adding to festival programmes; there were chamber music seminars at Zikhron Ya'akov and Eilat Kereni. There was a special "seminar" at the Jerusalem Khan, allowing hundreds of people to watch Pablo Casals and Alexander Schneider getting another ad hoc youth orchestra into shape for public concerts within the Festival and dozens of rehearsals, auditions and working sessions of chamber music groups with Eugene Istomin, Isaac Stern, Leonard Rose and Alexander Schneider, looking for new talents, opening up new horizons, encouraging and promoting promising young musicians. All this — and probably more not in the public eye — happened parallel to, because of, or in spite of the 13th Israel Festival, which was planned to be a special one in honour of its own bar mitzva and the State's 25th Anniversary.



Isaac Stern and Alexander Schneider.



The Schubert evening was a hit



Aharon Zvi Propes.

— which should mean a smaller deficit than usual. As always, some programmes paid for others. Manitas de Plata, the Ballet Folklorico de Mexico, the Royal Ballet, the Casals-Schneider concert, the Schubert evening with Barenboim-Perlman-Zukerman-Wiesel-Mehta, the Istomin-Stern-Rose trio, with Alexander Schneider, did well financially, supporting the deficit events — the orchestral concert and the *Jeunesses Musicales* programme. Chamber music and recitals at the Khan, at Eilat Kereni and at the Tel Aviv Museum paid their own way. None of this includes "Masada" which was subsidized by special grants from the Public Council for the Arts.

As for planning, virtually every thing went according to schedule: only two recitals (Ran and Vered) were cancelled by the artists. When Pablo Casals wanted his "Wynon of the United Nations" included in his concert, a choir was organized at very short notice, Stanley Sperber taught it the music very efficiently, and a Jerusalem composer orchestrated the work from a piano score, as the original score for large orchestra was not available. In good craftsmanlike fashion, for lack of time, he wrote the instrumental voices straight into the individual parts, and nobody at the concert was aware that he was hearing the results of a remarkable feat of speed and efficiency.

AS I COULD not, of course, attend all the events, my assessment is necessarily based on personal experiences plus the impressions gained by others.

The outstanding event of the Festival was undoubtedly the presentation of "Masada." Though described by librettist Israel Eliazar and composer Josef Tal as an opera, this 90-minute work is a surrealistic attempt to re-create the atmosphere of death and destruction, the confrontation of the seven survivors with the "victorious" Romans in flashbacks, the two worlds of thought of the Hebrews and the Romans. In 15 scenes, partly unrelated events appear on the stage, in intentionally static, stylized acting, with electronic tape providing musical and atmospheric background and accompaniment to the human voices, coordinated firmly by conductor Gary Bertini.

Of course, there was no bel canto singing (though there were some remarkably singable lines), there was no love or plotting, as in conventional opera. The extreme modernists were probably disappointed because Tal does not go in for innovations for their own sake, and so his score was too modern, too unreal, too unusual. But all the participants helped to make this presentation a dignified comment on the "Masada complex," and the professionalism shown by everybody was most encouraging.

Emotionally, I would vote for the Schubert evening as the loveliest music presented in the most outgoing manner. But then, what

about the Istomin-Stern-Rose-Schneider combination? And what about Mehta directing the International Youth Symphony of the "Jeunesses Musicales"? And the unforgettable experience of seeing Pablo Casals conducting his opera, this 90-minute work is a surrealistic attempt to re-create the atmosphere of death and destruction, the confrontation of the seven survivors with the "victorious" Romans in flashbacks, the two worlds of thought of the Hebrews and the Romans. In 15 scenes, partly unrelated events appear on the stage, in intentionally static, stylized acting, with electronic tape providing musical and atmospheric background and accompaniment to the human voices, coordinated firmly by conductor Gary Bertini.

IF A JARRING note has to be sounded, it is to record the most regrettable lack of rapport between Daniel Barenboim as conductor and the Israel Philharmonic Orchestra, which resulted in unsatisfying performances, and the enthusiastic appearance of the Halia Symphony Orchestra with the Royal Ballet.

What was new in this Festival was the big role played by youth, and this trend should be pursued in various forms. This year's experience has shown that young orchestras, chamber music groups and soloists are able to contribute a great deal to the quality and the spirit of the Israel Festival, which is so efficiently directed by Aharon Zvi Propes, who always keeps himself far too modestly in the background.

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1. Lame (4)
2. Cured (4)
3. Uncooked (4)
4. Little death (4)
5. Merry (4)
6. Not dry (4)
7. Remote (4)
8. Hazy (4)
9. Repeat (4)
10. Repeat (4)
11. Repeat (4)
12. Repeat (4)
13. Repeat (4)
14. Repeat (4)
15. Repeat (4)
16. Repeat (4)
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3. Point (4)
4. Cider (4)
5. Cock (4)
6. Calf (4)
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CRYPTIC PUZZLE

ACROSS

1. Stay below (4)
2. Bird with a tail (4)
3. Labour in the field (4)
4. Meaty (4)
5. Timber (4)
6. Peter (4)
7. Card game (4)
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DOWN

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Wednesday's Cryptic Solution

ACROSS

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Wednesday's Easy Solution

ACROSS

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DOWN

1. Stay below (4)
2. Bird with a tail (4)
3. Labour in the field (4)
4. Meaty (4)
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WHAT'S ON

Plant a Tree in Israel
With your own hands!
Free tours for planters to the hills of Judea leave every Monday and Wednesday from Jerusalem and Tel Aviv.
From Tel Aviv: For details and registration please call Visitors Department, Karmel Kavonim Le-Israel (Hebrew National Fund), in Jerusalem - Rehov King George, corner Rehov Keren Kayemeth, Tel. 2581. In Tel Aviv: 25 Rehov Herzl, opp. Dan Hotel, Tel. 234440.

ALL WEEK IN JERUSALEM

Israel Museum:
Sun. Mon. Wed. Thurs. 10 a.m.-4 p.m.
Tues. Museum 10 a.m.-10 p.m. Rockefeller Museum 10 a.m.-4 p.m. Fri. Sat. 10 a.m.-3 p.m.
Exhibitions:
Pissarro and his environment.
Jewish life in Morocco.
Inscriptions (Rockefeller).
Introduction to Design (Palevsky Design Centre).
Special exhibit:
Decorative synagogue carpet, Turkey, 17th century. Gift of Mr. Robert Franks and sons, London, to British Friends of the Israel Museum.

Conducted Tours:

HADASSAH TOURS
Morning tour, Hadassah projects in Jerusalem, 8 a.m. Strauss Health Centre, 24 Rehov Sirunim, IL-40 or IL-1, towards transportation and refreshments.
Midday tour, 9:30 a.m. - 11:00 a.m. 12:15 p.m. - 3:00 p.m. (not Fridays or holidays). Kennedy Building. No charge. Times 10 or 20.

For further information regarding the above tours, contact Tel. 25853.

Bay's Tours Jerusalem (Kiryat Nof). Bay's Tours, Tel. 25853 (except Shabbat). Tel. 531212.

Hebrew University, conducted tours in English, weekdays, at 9 and 11 a.m. starting from the lobby of the Administration Building at the Hebrew University and at 11:00 a.m. from the Truman Research Institute at the Mount Scopus Campus.

Tourists and visitors come and see the General Israel Orphan's Home for Girls, Jerusalem, and its manifold activities and impressive modern building. Free guided tour weekdays between 10-4. Bus No. 6, Kiryat Moshe, Tel. 522341.

New Israel Films:

Latest Israel films screened weekdays at 8:30 noon at Keren Hayehod Hall, Jewish Agency Building, Jerusalem. Admission free.

Jerusalem Biblical Zoo, Schaeffer Wood Reserve. Tel. 228529, 7:30 a.m.-8:30 p.m.

A Stone in David's Tower. Sound and Light Show in Jerusalem. Every evening except Friday, 7:30 p.m. in Hebrew; 8:45 p.m. in English. Additional show at 10 p.m. Mon. - Wed. Sat. in English, Sun., Thurs. in French. Tickets: Jerusalem agencies and Citadel box office (weekends). Please come warmly dressed.

TEL AVIV

Tel Aviv Museum, Sderot Shaul Hamalech. Exhibitions: Ya'acov Agam paintings, sculptures Zacks Hall, Haft Hall. The Museum Collections (Meyerhoff Hall, Sderot Hall, Haft Hall). Tours by well known contemporary American artists. Hours: Sun. Mon. Wed. Thurs. 10 a.m.-1 p.m.; 4-7 p.m. Fri. 10 a.m.-2 p.m. Sat. 7-11 p.m. Helena Rubinstein Pavilion, Rehov Tarsai. Graphic Art in Israel Today.

Visiting hours at the Agam exhibition: Sun-Thurs. 10 a.m.-1 p.m.; 4-10 p.m. Fri. and Sat. usual Museum visiting hours.

Museum, Ha'Atzma: Ramat Aviv, (1) Glass Museum; (2) Kadman Numismatic Museum; (3) Ceramics Museum; (4) Museum of Science and Technology; (5) Museum of Ethnography and Folklore; (6) Alphabet Museum; (7) Nechushtan Pavilion; (8) Tel-Qasbi Excavations. Open: Sun. Mon. Tues. Thurs. 10 a.m.-6:00 p.m. Wed. 10:00 a.m.-5:00 p.m. Fri. 10:00 a.m.-1:00 p.m. Sat. 10:00 a.m.-3:00 p.m. (8) Museum of Antiquities at Tel Aviv-Yaffo, 10 Rehov Mifratz Shalom. Open: as above; (10) Museum of the History of Tel Aviv-Yaffo, 27 Rehov Bialik. Open: Sun. Mon. Tues. Thurs. 9:00 a.m.-2:00 p.m. Wed. 9:00 a.m.-1:00 p.m. Fri. 10:00 a.m.-1:00 p.m. 29 Rehov Bialik; (8) Museum for the History of Tel Aviv, Sun. 10-Thurs. 9-10 a.m. 5:00 p.m. Fri. - 9:00 a.m.-1:00 p.m. Sat. - closed. 10 Mifratz Shalom, Yaffo: Sun. Mon. Tues. 10:00 a.m.-1:00 p.m. Fri., 10:00 a.m.-1:00 p.m.

The Israel National Opera
Israel National Opera Performance:
Tel Aviv: 15.3.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.00.01.02.03.04.05.06.07.08.09.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.

Israel Discovers New Sources of Energy in Desert



Malt - The Energy Drink

מלת - המשקה האנרגטי